

Ar: Onslow.

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The fyrste
parte of the Bible
called the .v. bookes of
Moses translated by M.
C. wpth all his prologes
before euery boke, and cer
teine learned notes vpon
many harde wordes.

Genesis.
Exodus.
Leuiticus.
Numeri.
Deuteronomium.

Anno Dom. M.
D. L. J.



MUSEVM
BRITAN
NICVM

R. d.

Requithed

This was my Grandfather's
book. J. H. Eyngge

And I was bequeathed to my eldest
son. J. H. Eyngge. 3. Junij.
1630.

Requithed

By
The Right Honble
Arthur Anson Esq^r.
1700 & Son



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MUSEVM
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The Printer to the Reader.



Considerynge that amonge al
the studies wherin a Christian
mape oz oughte too excercise
hym selfe, none is so profit-
ble, pleasaunte, and helpfull,
as the meditacyn and readynge of holpe
Scripture whych is bothe the fooode of the
soule, the lanterne of lyfe, and the rule and
gyde of the bodye: Consideringe also, that
the bookes contaynyng the same: beyng
together in anye one volume, eyther are of
so highe pryce that the poze, to whose chiefe
comfote and consolacyn, the holpe goste
hathe caused them to be wyrtten, are not a-
ble to bpe them, by meanes whereof many
that ar moste despyous, are forced to lacke
that fainest they would haue, & (furthered
by the honest request of diuers) haue to the
comoditie of these poze, printed & whol old
testament in .iiii. sundry partes, & they whi-
che ar not able to bie & hole, may bie a part,
whych he deliteth most in, & exercise him in
thesame til gods encrease make him able (as
no doubt but it wil) to bie & rest. Seing ther-
fore & it shal in this part be comodious, ac-
cept it louingly good Christen reader, read
it reueretly, study it earnestly, remembre it
continually, & do it thorowly, so shalt thou not
onli enioy & frute of my endeouour, but also
& fruite of & Scripture, which is euerlasting
life, to which he brynge vs, that thereto op-
deyned vs, to whome be honoure for euer
and euer. Amen.

The Prologe Chewingge the vse of the scripture made by William Tindal.



Though a man
hadde a precious
Jewel & a riche,
yet if he wist not
the value' therof
nor wherefoze it
serued, he werno
ther þ better nor
richer of a straw
¶ Euen so though
we read þ scrip-
ture and table
of it neuer soo

much, yet if we know not the vse of it, and where-
foze it was geuen, and what is therein too bee
sought, it profyteth nothyng at all. It is not e-
noughe therfore to reade and talcke of it only,
but we must also despye God day and night in-
stantly to open our eyes, and to make vs vnder-
stande and seale wherefoze the scripture was ge-
uen that we may apply the medicine of the scrip-
ture every man to his owne sores, onlesse we en-
tende to be ydle dysputers, and brawlers aboute
vaine wordes, euer gnawinge vppon the byttee
barcke wythoute, and neuer atayninge vnto the
swete pith within, and persecuting one another
for defending of lewde imaginations and phas-
tacles of oure owne inuencion.

Paule in thyrde of the second Epistle to
Tymothe saythe, that the Scripture is good to
teache (for that oughte men too teache and not
dreaimes of theyr owne makynge, as the Doope
dothe) and also to inproue, for the Scripture is

The Prologe.

the tutchestone that trieth all doctrines, and be-
that we know the false fro the true. And in the
vi. to the Ephesiatis he calleth it the sword of
spyrit, because it killeth hypocrites, & uttereth
improueth theyr false inuencions. And in the. xv
to the Romans he saith, al that are wryten, are
wryten for our learning, that we thowwe pa-
ience and comfote of the scripture mighte haue
hope. That is, the exāples that are in the scrip-
ture, comfote vs in all our tribulation: & make
vs to put our trust in god, & patientely to abyde
his leasour. And in the. i. of the. i. to the Corin-
thians he bringeth an example of the scripture
to feare vs, and to bydle the flesh, that we caste
not the yocke of the lawe of God frome of oure
neckes, and fal to lusinge and doyng of euyll.

So now the scripture is a light, and shew-
eth vs the true way: both what to do, and what
to hope. And is a defence from al erreure, and a
comfote in aduersitie that we despayre not, and
feareth vs in prosperitie that we syn not. Mark
therefore in the Scripture (as thou readeſte it)
first the law, what God commaundeth vs to do.
And secondarely the promyses, which God pro-
myseth vs agayne, namelye in Christ Iesu oure
Lorde. Then seeke examples, first of comfote
howe God purgeth all them that submit them-
selues to walke in hys wayes, in the purgatory
of tribulation, deliueringe them yet at the lat-
ter ende, and neuer fearinge anye of them to pe-
ryshe, that cleaue faste too hys promyses. And
synallve, note the examples whyche are wryten
too feare the flesh that we synne not. That is,
howe God suffereth the vngodlye and wycked
synners that respyte God, and refuse too folow
hym to contynue in theyr wyckednes, euer war-
yng woyle and woyle vntyll theyr synne be too
loose

The Prologe.

Soe increased, and so abhominable, that if they
shuld longer endure, they wold corrupt the veri
elect. But for the elects sake, God sendeth them
preachers. Neuertheles they harden theyr hear
tes agaynst the truth, and God destroyeth them
bitterly, and begynneth the worlde a new.

This comfyt shalte thou evermore finde in
the playne text and literal sense. Neither is ther
anye stoye so homely, so rude, yea, or so vyle (as
it seemeth outwarde) wherein is not exceedynge
great comfyt And when some (whiche seme too
them selues greute clarkes) saye they wotte not
what more profite is in many textes of the scrip
ture, if they be read wythout an allegorpe, then
in a tale of Robynhooode, saye thou. That they
were wytten for our consolaton and comfyt.
that we despayre not, if suche lyke happen vnto
vs. We bee not holper then Noe, though he
were once droncke. Neither better beloued then
Jacob, though his owne sonne defiled his bed.
We be not holper then Lot, though his dought
ters thoro we ignoraunce deceyued hym, nor per
adventure holper then those Daughters. Nei
ther are we holper then David, though he brake
wedlocke, and vpon the same commytted abomi
nable murther. Al those men haue witnes of the
scripture that they pleased God, and wer good
men both befoze that those things chaused they
also after. Neuertheles suche thynges hapened
them for our example, not that we shulde coun
terfayte theyre euill, but if whyle wee fyghte
wyth oure selues inforlynge soe walcke in the
lawe of God (as they dyd) we yet fal lykewise, &
we despayre not, but come agayne to the lawes
of God, and take better holde.

We reade sence the tyme of Christes Death
of byrgens that haue ben brought vnto the com
mon stues, and ther defiled, and of martyrs that
haue

Gene. 12.

The Prologe.

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mon stues, and ther defiled, and of martyrs that
A.iii. haue

Gene. 12.

The pzologe

haue bene bounde, and hoies haue abused thei
bodies. Whye? The iudgementes of God are
botomlesse. Suche thynges chaunfed partelpe
foz examples, partelpe God thozowe synne hea
leth synne. Wyde can neyther be healed, noz yet
appeare but thozowe suche hozyrble dedes. Wer
adventure they wer of the Dopes secte, and res
topsed hemselfe, thynkyng that heauen came by
deedes, and not by Christ, and that the outward
deede iustfyed them, and made them holy: & not
the inward spyrre receiued by faithe and the con
sente of the hearte to the lawe of God.

As thou readeeste therfore thynke that euery
syllable pertayneth too thynne owne selfe, and
sucke oute the pithe of the scripture, and arme
thy selfe agaynst al assaultes. Fyfte noote
wyth stronge saythe the power of God in crea
ting al of nought. Then marke the greuous fal
of Adam and of vs al in hym, thozowe the light
regardynge of the commaundement of God. In
the fourthe Chapter of Genesis, God tourneth
hym vnto Abel, and then to hys offerynge, but
not to Cain and hys offering. Wher thou seest
that though the dedes of the euil appeare out
wardly as glayous as the dedes of the good,
yet in the sight of God which loketh on þ hert,
the deede is good because of the manne, and not
the man good because of hys deede. In the, vi.
God sendeth Noe to preache to the wycked and
geueth them space to repente: they waxe hearde
harted, God byngeth them to noughte. And yet
saueth Noe. euen by the same water by whiche
he destroyed them. Marche also what folowed
the pryde of the buyldynge the toure of Babel.

Consyder how God sendeth forth Abraham
oute of hys owne cuntrye into a straunge lande
full of wycked people, and gaue him but a bare
promesse

The Prologe.

promesse wyth hym that he wold blesse him, and defend hym: Abraham beleued, and that woorde sau'd and deliuered hym in al p'celles: so that we see, howe that mannes lyfe is not maynet ap'nyd by b'ade only (as Chiste sayeth) but muche rather by beleuyng e the promyses of God. We shoulde howe soberlye and howe cyrcumspectlye bothe Abraham and also Isaac behaue them selues amonge the infydelles Abraham byeth that whiche mighte haue bene geuen hym for nought to cuncte of occasion, Isaac when hys wels whiche he had dygged, wer taken from hym, geueth r'oume, and resysteth not. Moreover they eate and sowe, and feede theyr cattell, and make confederacyons, and take perpetuall truce and doo all outwarde thynges euen as they doo whych they haue no saythe: for God hathe not made vs to be ydle in thys worlde. Euerye manne muste worke godlye and truly to the vttermost of the power that God hathe geuen hym, and yet not truste therein, but in Goddes worde or promyses: and God wyll worke wyth vs, and byng that we do, to good effecte. And then when oure power wyll extende no further, Goddes promyses wyll worke al alone.

Gen. xxxiii.

Gen. xxxvi.

Howe manye thynges also resisted the promesses of God to Jacob: And yet Jacob coniureth God wyth hys owne promesses, saying: O God of my father Abraham, and God of my father Isaac, O Lorde whych saydeste vnto me: returne vnto thyne owne country, and vnto the place where thou wast born, and I wyl do the good. I am not worthy of the l'ste of those merites, nor that t'routhe whych thou haste doone to thy seruante. I wente out but wyth a staffe and come home wyth. ii. droues, deliuer me out of the handes of my brother Esau, for I feare

A.iii.

hym

The prologe

hym greatlye. &c. And God despuered hym, and
 wyllynglye al that call vnto hys promesses
 wyth a repentyng hearte, were they neuer soo
 greates synners. Marke also the weake infyrmy
 eyes of the man. He loueth one wyfe moze then
 another, one sonne moze then another. And see
 howe God purgeth hym. Esau threatened hym:
 Laban begyleth hym. The beloued wyfe is
 longe barren: hys Daughter is rauyned, hys
 wyfe is despyled, and that of hys owne sonne.
 Rahell dyeth. Joseph is taken awaye, yea and
 (as he supposed) rente of wylde beastes, and yet
 howe gloruous was hys ende. Note the wycked
 nes of hys chyldren, yea and the synne of them,
 and howe God thoroowe theyr owne wickednes
 saued them. These exampls teache vs that a
 man is not at once perfecte the fyrste daye he be
 gynneth to loue well. They that be strong ther-
 fore, must suffer wyth the weake, and healte too
 kepe them in vnite and peace one with another
 vntyll they be stronger.

Gen. xxiii
 Gen. xxxv.

Gene. xlii.

Note, what the brethren sayde when they
 were attached and arrested in Egypte, we haue
 verely synned (sayde they) agaynst our brother
 in that we sawe the angurth of hys soule, when
 he besoughte vs, and wolde not heare hym, and
 therfore is thys trybulation come vpon vs: by
 whiche example thou seest, howe that conscience
 of euill doynges fyndeth menne oute at the last
 but namelye in trybulacion and aduersityte.

There temptacyon and also desperacyon, yea,
 and the very paynes of hel synde vs oute.

There the soule feleth the fyerse wrath of God
 and wytheth mountaynes to fall on her, and too
 hyde her, if it wer possyble, from the angry face
 of God. Marke also howe lytell an occasyon.

Gen. xxxiii

Dina goeth but forth alone to see the daughters
 of

The Prologe.

of the cuntrye, and howe greate myscheife and trouble followed: Jacob loued but one son moze then an other, and how greuous murthyr followed in theyr heartes. These are examples for our learnynge to teache vs to walche warelye, and spy cumspicte in the face of worlde and weake people, that we gyue no man occasions of euill. Finallye see what God promyseth Iosephe in hys dreames, those promyses, accompanied hym alwayes, and wente downe wth him euen into the depe dongeon, and broughte hym vp agayne and neuer forsoke him, tyll all that was promysed was fulfilled. These are examples wyrtten for oure leapyng (as Paule sayeth) to teache vs to truste in God in that strange fyre of tribulacion and purgatoye of oure fleshe. And that they which submit them selues too folowe God wulde note and marche suche thynges, for theyr leapyng and comforte, it is the fruite of the Scripture, and cause whye it was wyrtten: and wth suche a purpose to reade it, is the waye too euerylastyng life, and to those is the ioyfull ble

Gene. xxxviii

synges that are promysed vnto all nacys
ons in the seede of Abraham, whiche
seede is Iesus Christe oure Lozde,
to whome be honoure and
praysse for euer, and
to God oure fa-
ther thozow
hym.

(*)

The firste boke of Moyses called Genesis or generacion.

The creati-
on of the
worlde.

The fyrste Chapter.

By the worde al thinges be create of God,
of mans creation, rule and sustenance.

A lill. Ecd. vi.
Ecd. xviii. a
Jerem. x. b.
Heb. i. c. xia
Psalm. ci. d
and. xxv. a
Esa. xliii. d
* Spirit
signifieth a
bryeth or
firing, and is
taken some-
tyme for the
wynd, as in
Ecd. viii. of
this boke. a
But in this
place, the
mooste parte
of learned
men vnder-
stand it of
holi goste.



In the begyn-
ninge * created
god heauen and
earth. The earth
was voyde and
and emptie, and
darchnesse was
vppon the depe,
and the * spy-
ryt of God was
borne vppon the
waters. And god
sayde: lette there be lpghte: and there was
lpghte. And God sawe the lpghte that it
was good, and deuided the lpghte from the
darchnes, and called the light the day, and
the darchnes the night: and þeueninge and
mornynge was made one day.

God also said: let there be a fymament
betwene the waters: and lette it deuide the
waters a sunder. Then God made the fym-
amente, and parted the waters whych
were vnder the fymamente, from the wa-
ters aboue the fymamente: And so it was
doone. And God called the fymament hea-
uen: And the euenynge and mornynge was
made the seconde day.

And

And God sayde: Let the waters vnder heauen be gathered together in one place, that the drye lande may appeare. And so it was doone. And God called the drye lande the earthe, and the gatherynge together of waters called he the sea. And God sawe that it was good.

Pl. cxxxii. b
P. 10. viii. c.

And God sayde: lette the earthe brynge forth the grene grasse and that beareth seede, and frutful trees bearynge frute every one in hys kynde, hauing theyr seede in them selues vpon the earthe. And it was done. And the earth brought forth herbes, grasse, that that bare seede, every one in hys kynde, and trees bearynge frute, and hauing theyr seede in them selues, every one in his kinde: And god saw that it was good: and the evening and morninge was made the thyrde daye.

Then sayde God: * be there lychtes in the firmamente of heauen to deuide daie, from nyghte that they maye be for signes, seasons, days and yeres. And * let them be lychtes in the firmamente of heauen, to shyn vpon the earthe: And so it was done. And God made * two great lightes: A greater lycht to rule the daye, and a lesse lycht to rule the nyghte: and made sterres also. And God set them in the firmament of heauen to shine vpon the earth, and to rule the day and the nyght, and to deuide the lighte from darcknes. And God saw that it was good: and the evening and morninge was made the fourth daie.

Pl. cxxxv. a
iii. Et. vi. d

Deut. iiii. c.

* Jer. xxxi. e

And

Genesis.

Adam.

iii. El. vi. b

¶

God blessed
that is to
say, gaue
the power
to increase.

And God sayde: *let the waters bring forth creatures that moue and haue lyfe, and foules for to flye ouer the earth vnder the firmamente of heauen. And God created greate whales, and all maner of creatures that liue & moue, which the waters brought forth in their kindes, and all maner of feathered foules in theyre kyndes. And God sawe that it was good, and blessed them, saying: Encrease and multiplie, and fil the waters of the sea, and let the foules multiply ppon the earth. And the euening and morning was made the fyfth daye.

And God sayd: let the earth bring forth liuing creatures in theyr kyndes, cattell and wormes, and bestes of the pearthe in theyr kinds, and so it was. And God made the beasts of the earth in theyr kindes, and cattell in theyre kyndes, and all manner wormes of the earth in theyr kyndes, and

Lollo. iii. b

i. Coj. xi. b

God sawe that it was good.

¶ And God sayde & let vs make man to our similitude and after oure lykenes: and let hym haue rule ouer the fysh of the sea, and ouer the foules of the ayre, and ouer cattell, and ouer all the earth, and ouer all wormes that creepe on the earth. And God created manne after hys likenes, after the lykenes of God created he hym: male and female, created he them.

Mat. xix. a.

Ecl. xvi. e.

And God blessed them, and sayd: Grow and multiply, and fil the earth, and subdue it, and haue dominion ouer the fishes of the sea,

Genesis.

Adam

sea, and fowles of the ayre, and ouer all the beastes that moue on the earthe.

And God sayd: Se, I haue geuen you al hearbes that beare seede vpon the earth, & al maner trees that haue fruit in them and beare seede: to be meate for you and for all beastes of the earth: and vnto al fowles of the ayre, and vnto al that moue in the erth, and wherein is lyfe, that they maye haue al maner herbes and grasse for to eate, and so it was done. And * God behelde all that he hadde made, and lo, they were excelpng good: and the eueninge and moynng was made the sixte dape.

Deu. xxi. a.
Ec. xxxix. e.
Mar. vii. d.
i. tim. iiii. a.

The. ii. Chapter.

The Chapter before is repeted againe: the halowinge of the Saboth: the. iiii. fluddes of paradylle. The setting in of man in paradylle the tree of knowledge is forbydden hym, the creatio of Eue: & institution of mariage.

Thus was heauen and earth finished with al their * furniture, and in the seuenthe dape God ended hys worke whiche he hadde made, and rested in the seuenthe dape frome all hys workes that he made. And blessed the seuenth dape, and sanctified it, for in it he ceased from al hys workes whiche he had created and made. These are the generacions of heauen and earth when they were created in the tyme when the Lorde God created heauen and earth, and all the shrubbes of the fiede before they grew in the earth. And al the herbes

* The furniture of heauen is the skers & planettes. &c.
* Sanctified yng in thys place is as much to say as to dedicate for deuote & thynge to an holy vse
Exod. xiii. a.
of a. j. x. b

Genesis

Adam.

W of the feld before they sprang: For the lord
God hadde yet sente no rayne vppon the
earthe, neyther was there yet anye manne
to tylle the earthe. But there arose a myste
oute of the Brounde, and watered all the
lande. Then the Lorde God *thooue man
of the moulde of the earthe, and brethed in
to hys face the breth of lyfe. * So man was
made a liuinge soule.

Gen. x. a.

Cob. viii. b

Ec. xxi. b

1. Cor. v. f

**Thys gar-
den is cal-
led paradys**

Job. iii. c.

Apoca. ii. b

**Eden signi-
feth plea-
sures.**

Eccl. xlii. d

The Lord God also planted a garden of
pleasure from the beginnyng, and there he
set man whome he hadde formed. And the
Lorde God made to sprynge forth of the
earthe, all manner trees beautifull too the
syght, and plesaunt to eate, and the * tree of
lyfe in the myddest of the garden: and also
the tree of knowledge of good and euill.

And ther sprang a riuer out of Eden to wa-
ter the garden, and thence deuyded it selfe,
and grewe into foure pryncypall waters.
The name of the one is Phisō, he it is that
compasseth all the lande of Hevila, where
golde groweth. And the golde of that coun-
tre is precyous, there is founde Bdellion,
and a stone called Onix. The name of the
second riuer is Bihon, whiche compasseth
all the lande of Ende. And the name of the
thyrde riuer is Tigris, which runneth on the
Easte syde of the Assirians. And the.iiii. ry-
ue is Euphrates.

T

And the Lord God toke Adam, & put him
in the garden of plesure, to dresse it and to
kepe it. And the Lorde commaunded Adam
saying:

Tapinge: Of al the trees of the garden eate,
But of the tree of knowledge of good and
bad eate thou not: For the same daye thou
eatest of it, thou shalt dye the deathe.

And the Lorde God sayde: It is not
good that man be alone, I wyll make hym
an helpe to beare hym company. And after
the Lorde God hadde made of the earthe
all manner beastes of the felde, and al man-
ner foules of the ayre, he brought them vn-
to Adam to se what he wold cal them. And
as Adam called all manner lyuing beastes,
so ar their names. And Adam gaue names
to al maner catel, and vnto the foules of the
ayre, and vnto al maner beastes of the feld
But there was no helpe found vnto Adam
to beare hym companye.

Then the Lorde God caste a slumber on
Adam, and he slepte. And he tooke oute one
of hys rybbes, and in stede thereof, he filled
vp the place wth flesh. And the Lord God
made of the rybbe whych he tooke oute of
Adam a womanne, and broughte her vnto
to Adam. Then sayde Adam: This is now
a bone of my bones, and fleshe of my fleshe.
This shalbe called womanne: because shee
was taken of man. For this cause shal mā
leue father and mother, and cleue vnto hys
wyfe, and they shalbe one fleshe. And they
wer either of them naked, bothe Adam and
his wife, and were not a shamed,

Eccle. xlviii. a
i. Cor. xi. a

Gene. iii. b.
Mat. xix. d
Marke. x. a
Ephes. v. g.
i. Cor. vi. d.

The. iii. Chapter.

The Serpente deceiveth the woman. The
Serpente

Benesis

Adam.

Serpent is cursed. Christ our sauour is promised. Adam is cast oute of Paradise.

Gen. ii. d

But the Serpente was more subtil then all the beastes of the yearth, whiche the Lorde God hadde made, and saide vnto the woman: why hath god commaunded you not to eat of all maner trees in the garden? The woman sayde vnto the Serpente: of the fruite of the trees in the garden we eate, but of the fruit of the tre that is in the middest of the garden (saide God) se ye eate not, and se that ye touche it not, leaste ye dye. Then sayde the Serpente vnto the woman: not so: ye shall not dye, for God dothe know that whosoever ye shuld eate of it, your eyes shoulde be opened, and ye shoulde be as goddes, and knowe bothe good and euill. And the woman saw that it was a good tree to eate of, and sayde vnto the eyes, and a pleasaunte tree too gyue vnderstandyng, and she tooke of the fruite of it, and eate, and gaue vnto her husband also, and he ate. And the eyes of both them were opened, that thei vnderstode that thei wer naked. Then they sowed fygge leaues together, and made them Apruns.

ii. Cor. xi. f.

To haue
they eyes
open is to
know and
vnderstand
Eccl. xxi. d.

B

* That is
from hys
pysence,

And they harde the voyce of the Lorde God as hee walcked in the Garden in the coole of the daye. And Adam hyd hym selfe and hys wyfe also from the face of the Lorde God, amonge the trees of the garden. And the Lorde God called Adam, and sayde vnto hym: where arte thou. And he

answe

answered: Thy voyce I hearde in the garden, but I was afraide, because I was naked, and therefore hidde my selfe. And hee saide: who told thee that, that thou were naked? haste thou eaten of the tree, of whiche I bad thee that thou shouldest not eat?

And Adam answered the woman whyche thou gaueste me a companion, gaue me of the tree, and I ate. And the Lorde God sayde vnto the woman: wherfore dydest thou so? The woman answered: The serpente disceiued me, and I ate. And the Lorde God said vnto the serpente: because thou haste done this, cursed be thou aboue all cattell and beastes of the earthe: vpon thy belye shalt thou goo: and earthe shalt thou eat al dayes of thy lyfe. I wyl put enmitie betwene thee and the woman, and betwene thy seed and her seed. And that seed shall treade thee on the head, and thou shalt treade it on the heele.

And vnto the woman he sayde: I wyl encrease thy sorowes, and make the oft wyth chyld, and with payne shalt thou be deliuered. And thou shalt be vnder the power of thy husband, and he shall rule thee.

And vnto Adam he sayde: Because thou haste obeyed the voyce of thy wyfe: and eaten of the tree whiche I commaunded thee not to eat: Cursed be the earthe in thy worke. In sorowe shalt thou eat thereof al dayes of thy lyfe: And it shall beare thornes & thistles vnto thee. And thou shalt

Here a promise was made that

Christe should become the seed of the son of a woman, and so he should destroy the serpent which is the deuyll, and deliver his faithful.

And where
god saide, þ
the deuyll
shuld tread
it on þ hele
is meant þ
the deuyll
shuld fynde
the meanes
to put chyst
to death.

* To, xxxiii

* This is
spoke mock
ynge.

eate the herbes of the felde. In the sweat
of thy face shalt thou eate breade tyl thou
returne vnto the earth whence thou were
taken: for * earth thou art, and vnto earth
shalt thou returne.

And Adam called his wife: Eue, because
she was the mother of all that lpueth. And
the Lorde God made Adam and hys wyfe
garmentes of skynnes, whych he putte on
them. And the Lorde God sayde: * Lo, A-
dam is become as one of vs in knowledge
of good and euyl. But now leest he stretch
forthe hys hande, and take also of the tree
of lyfe, and eate and lyue euer. Then the
Lorde God caste hym out of the garden of
pleasure, to tylle the earth whence he was
take. And he cast Adam oute, and did set at
the entring of the gardē of pleasure Cheru-
bin with a sperre swerde mounge in and
oute, to kepe the waye to the tree of lyfe.

The.iiii. Chapter.

Cayne kylleth hys ryghteous brother A-
bell. Cayne dyspayreth and is cursed. The
generacion of Enoch. Mathusall, Tubal
Lamech, Seth and Enos.

A Dam laye with Eue his wyfe, which
conceued and bare Cayne, and sayd
I haue obteyned a man of the Lord:
And she proceaded forthe, and bare his bro-
ther Abel, And Abel became a sheepeheard,
and Caine a plowman.

And it fortunēd in processe of tyme, that
Cayne broughte of the frute of the earthē

an

Genesis

Adam.

an offeringe vnto the Lorde. Abel brought also of the fyrste borne of hys shepe, and of the fatte of them. And the Lorde * looked vnto Abel and his offering, but vnto Cain and his offeringe looked he not. And Cayne was wroth exceedinge, and lowzed. And the Lord said to him: whi art thou angrye, and why lowrest thou? Dost thou not if thou doest wel thou shalt receiue it? But if thou doest euil, forthwith thy sinne lieth open in the doore. Notwithstanding let it be subdued vnto the, and rule thou it. And Cain talked with Abel his brother.

Heb. xlv.
That is accepted the
was pleased
with them.

And as sone as they were in the fieldes, Cain fel vpon * Abel his brother, and slewe hym. And the Lorde sayde vnto Cayne. Where is Abel thy brother? And he sayde I canne not tell, am I my brothers keeper? and he sayde: What haste thou doone. The voyce of thy brothers bloude * cryed vnto me oute of the earthe. And nowe cursed bee thou vppon the earthe, whyche opened her mouth too receiue thy brothers bloude of thyne hand. For whē thou tillest the ground she shall henceforth not geue her power vnto the. A vacabund and a * rennagate shalt thou be vppon the earthe.

B
Sap. x. 9.
11. Iho. iiii. 12.
Heb. xii. 1.
Mat. xxiii. 35.
Iude. i. 10.
1. Iho. iiii. 12.
That is another
vegetable

Pro. xviii. 12.

And Cain said vnto the Lord. My sinne is greater then that it may be forgiven. Be holde thou castest me oute thys daye frome the earth, and from thy syght must I hyde my selfe, and I muste be wanderinge, and a vacabounde vppon the earthe. Moreover

Cain disc
payreth,

B. ii.

whosoever

whosoever fyndeth me, wpll kyll me. And the Lorde sayde vnto hym: Not soo, but whosoever slepeth Cayne shalbe punyshed seven folde. And the Lorde putte a marche vpon Cayne that no man that found hym shulde kil him. And Cain wēt out from the face of the Lorde, and dwelte in the lande of Nod, on the east syde of Eden.

And Cayne laye with his wyfe whych he conceived and bare Henoche. And buylded a ctyte, and called the name of it after the name of hys sonne, Henoche. And Henoche begat Irad. And Irad begatte Mathuiael. And Mathuiael begatte Mathusael. And Mathusael begatte Lamech. And Lamech toke hym two wyues, the one called Ada, and the other zilla. And Ada bare Jaball, of whome came they that dwelte in tentes, and hadde castell. And his brothers name was Juball, of hym came all that exercyse them selues on the Harpe, and on the Organs. And zilla also bare Tubalcain a worker in metall, and father of all that graue in brasse and Iron. And Tubalcaines Sister was called Noema.

Then sayde Lamech vnto hys wyues Ada and zilla, heare my voyce ye wyues of Lamech, and herken vnto my woordes, for I haue slayn a man and wounded my self, and haue slayne a yonge man, and got my self stryppes, for Cayne shall be auenged seven folde: but Lamech seuentye tymes seven fold. Adam also laye with his wife yet againe

Benelis.

Adam.

again, and he bare a sonne and called his name Seth. For God (sayde he) hath given me another sonne for Abell whome Capn Aew. And Seth begate a sonne, and called hys name Enos. And in that time began men to call on the name of the Lorde.

The .v. Chapter.

The genealogie of Adam vnto Noe.

This is the booke of the generacion of Adam. In the daye when God created man and made hym after the similitude of God. Male & female made he the, and blessed them, and called theyre names manne, in the daye when they were created. And when Adam was an hundred and thirtie yere olde, he begatte a sonne after hys lykenesse and sympletyude: and called hys name Seth. And the dayes of Adam after he begatte Sethe, were eyght hundred yere, and begatte sonnes and doughters. And all the dayes of Adam whych he lyued were .ix. hundred and thirtie yeres, and then he dyed. Sethe was an hundred and fyue yeres olde and begate Enos. And after he hadde begotte Enos, he lyued .viii. C. and vii. yeres, and begote sonnes and Doughters. And all the dayes of Seth. were .ix. C. and .xii. yeres, and he died. And Enos was .iiii. score & .x. yere old and begat Kenan. And Enos after he begate Kenan, lyued eyght hundred and .xv. yeres, and begate sonnes and doughters: and all the dayes of Enos were .ix. hundred & .v. yeres, & the he dyed.

B.iii.

And

¶ To call vpon
on þ name
of the lorde,
is to requyre
al thynges
of hym, & to
trust in him
geuing hym
the honour
& worshyp
that belon-
geth to him
as ge. xii. b.

¶ Per. 1. a

And Kenan liued. lxx. yerres & begat Malal-
liel. And Kenā after he had begot Malaliel
liued. viii. C. & lx. yerres, begat sons & dought-
ters. & al the daies of Kenan wer. ix. C. and
ten yerres, & thē he died. And Malaliel lyued
lxx. yerres, and begat Jared. And Malaliell
after he had begat Jared liued. viii. C. and
xxx. yerres, and begatte sonnes and daugh-
ters: and al the dapes of Malaliel wer. viii.
C. iii. scoze and. x. yerres, and thā he dyed.

E And Jared lyued an hundered and. lxxii.
yerres, and begat Henoch: and Jared lyued
after he begat Henoch. viii. hundered yerres
and begat sonnes and daughters. And all
the dapes of Jared were, ix. hundered and
lxxii. yerres, and then he dyed. And Henoch
liued. lxx. yerres and begat Mathusala. And
* Henoch walked with God and liued af-
ter he had begot Mathusala. iii. C. yere and
begat sons and daughters. And al the daies
of Henoch were. iii. C. and. lxx. yerres. & He-
noch liued a godlye lyfe, and was no more
sene, for God toke hym awape.

D And Mathusala lyued an hundered and
lxxvii. yerres and begat Lamech. And Ma-
thusala after he had begot Lamech: lyued
vii. hundred and. lxxii. yerres, and begatte
sonnes and doughters. And al the dapes of
Mathusala were. ix. hundred. lxx. yeres,
and then he dyed. And Lamech liued an. C.
lxxii. yerres and begate a sonne, and called
hym Roe, saying: This same shall comfort
ys in oure woꝝkes and sorowe of oure han-

Eccl. xliii. c
Heb. xi. a
To walke
wꝝth God,
is to do hys
wꝝll, & lyue
after hys cō
maūdemēts

Benefis.

Adam.

des whiche we haue aboute the earth that
the Lorde hath cursed. And Lameche ly-
ued after he had begot Noe. v. C. lxxv.
peres and begate sonnes and doughters.
And al the daies of Lamech wer. vii. C. lxxvi
peres, & then died. And when Noe was. v. C.
peres old, he begat Sem, Cham & Japheth

The. vi. Chapter.

The cause of the flood. The malice of manes
herte. The preparing of the arke.

And it came to passe when men began
to multiplie vpon the earth, and had
begot them doughters, the^s sonnes
of God sawe the daughters of menne that
they were fayre, and tooke vnto theym wi-
ues whiche they beste lyked amonge them
all. And the Lorde sayde: My spirite shall
not alwaye strue with man, for he is fleshe
Neuerthelesse I wyl geue them yet^s space
an hundred and. xx. peres.

There were gyantes in the worlde in
those dayes. For after that the chyl dren of
God had lpen with the daughters of men,
and had begotten them chyl dren, the same
chyl dren were the myghteste of the worlde
and menne of renoume. And when the
Lorde sawe that the malyce of manne was
encreased vppon the earth, and that al the
ymaginacion and thoughtes of hys^s herte
was onelye euyl continuallye, he repen-
ted that he hadde made manne vppon the
and sorowed in hys hearte. And sayde: I
wyl destroye manne kynde whiche I haue

The sonnes
of god are
the sons of
Seth, why
che had in-
struct and
nourished the
in the feare
of God.

The sons
of me, are
sonnes of
Cain in-
struct of
him in all
wickednes.
*1. pet. iii. d

Gen. viii. d.
1. Reg. xv. d.

B. iiii.

made

*This is a man reoute of the earthe: bothe man beaste,
ph:ale vleo worne & foul of the ayre, for it *repenteth
of men, for me that I made the. But Noe found grace
god can not in the syghte of the Lorde.
repente, nor
be sope.

*ec. xlii. c.

*These are the generacions of Noe.

*All fleche,
that is all
me that live
fleshy, as
in the. viii.
to p Rom.

*The ende
of all flech,
that is the
ende of all
men is come
before me.

Noe was a ryghteous manne and perfite
in hys tyme, and walked wpth God. And
Noe begate thre sonnes, Sem, Cham, and
Japheth. And the earthe was corrupte in
the sight of God, and was ful of myschief.
And God looked vpon the earth, & lo it was
corrupt: for al * fleche hadde corrupte hys
waye vpon the earthe. Then sayde God to
Noe: *the ende of all fleche is come before
me, for the earth is ful of theyr mischief.

And lo, I wil destrope them with the earth.
Make the an arcke of pyne tree, and make
chambers in the arcke, and pitch it within
and withoute with pitch. And of thys facp
on shalt thou make it.

The lengthe of the arcke shall be three
hundred cubytes, and the bredthe of it. l.
cubytes, and the hepth of it. xxx. cubytes. A
wyndowe shalt thou make aboue in the
arcke, and within a cubite compasse shalt
thou spynne it. And the doore of the arcke
shalt thou set in the syde of it: & thou shalt
make it with thre loftes, one aboue an o-
ther. For beholde, I wil brynge in a flud of
water vpon the earth to destroy al flesch vn-
der heauen, wherein breth of life is: & al that
is in the earth shall perish. But I wil make
my league wpth the, that bothe thou shalt
come

Noe

Genesis,

come into the arcke and thy sons, thy wyfe
and thy sonnes wiues with the.

And of al that liueth whatsoeuer flesh it
be, shalt thou bring into the arcke, of euery
thyng a payre, to keepe them alpye wpyth
the. And male and female se that they bee,
of byrdes in theyr kynde, and of beastes in
theyr kynde, and of al maner of wormes of
the earthe in theyr kynde: a payre of euery
thing shal come vnto the to kepe the alpye.
And take vnto þ of al maner of meate that
maye be eaten, and lay it vp in store by the
that it maye be meat boothe for the and for
them: And Noe did according to al that go
commaunded hym.

The. vii. Chapter.

The entring of Noe and such as wer with
hym into the arcke. The ryleng, of the flud
wherwith al things did peryshe.

And the Lorde sayde vnto Noe: Boo
into the arcke bothe thou and all thy
househoulde. For the haue I seene
rpyghtuous befoze me in thys generacyon.
Of all clene beastes take vnto the seuen of
euerpe kynde, the male and female, and of
vnclen beasts a payre, the male and female
lykewise of the byrdes of the ayre. vii. of e-
uery kynde, male and female too saue seed
vpon al the earth. For. vii. daies hence wyl
I send rain vpo the earth. xl. daies and. xl.
nyghts, and wil destroy al maner of things
that I haue made from the erth.

And Noe dyd accorpynge to all that the
Lorde

mat. xxiij. d.
 Luke. xviij. f.
 1. Pet. iii. d.

Lozde commaunded hym: and Noe was
 spre hundred yere olde when the floude of
 water came vpon the earth: and Noe went
 and hys sonnes, and hys wfe, & hys ones
 wpues wpth him into the arcke, for the wa-
 ters of the floude. And of cleme beastes, and
 of the beastes that were vnclane, and of
 byrdes, and of all that mouethe vppon the
 earthe came in by couples of euery kynde
 vnto Noe into the arcke, a male and female
 as God commaunded Noe. And the seuenth
 daye the waters of the floude came vppon
 the earthe.

And the. vi. hundred yere of Noes lyfe, in
 the seconde moneth, the. xviij. day of the mo-
 neth, wer al the fountains of the great dep-
 broken vp, & the windowes * of heaue wer
 opened, and ther fel a raine vpon the earth
 xl. dayes and xl. nyghtes.

The wynd-
 dowses of
 heauen ope-
 ned. & that
 is, all wa-
 ters aboue
 the earthe
 descēded, &
 increased
 the floude.

And the selfe same day went Noe Sem
 Cham and Japheth Noes sons, and Noes
 wfe and the thre wpues of hys Sonnes,
 wpth theym into the arcke: bothe they and
 all manner beastes in theyr kynde, and all
 maner of cattell in theyr kynde, and al ma-
 ner of wormes that moue vppon the earthe
 in theyr kynde, and all maner of byrdes in
 theyr kynde, and all maner of foules what
 soeuer hadde fethers. And they came vnto
 Noe into the arcke by couples, of all fleche
 that had breath of life in it. And they came
 male & female of euery fleche accordyng as
 God cōmaunded hym: & the Lozde shut the
 doze

Noe

Genesis,

doze vpon hym. And y^e floud came .xl. days
and, .xl. nightes vpon the earth, and the wa
ter increased and bare vp the arcke, and it
was lyfte vppe ouer the earth. And the
water preuailed and increased exceedyng-
lye vppon the earth; and the arke was boyn
vppon the toppes of the waters.

Er. xxxix. c
Sap. x. a

And the waters preuailed aboue measure
vpon the earth, so that al the hie hils which
are vnder at the partes of heauen were co-
uered. xv. cubytes he preuailed the waters
so that the hils were covered.

D

And all fleshe that moued on the earth,
bothe byrdes, cattell and bestes perished,
wpyth all that moued the earth and al men
so that al that had the bzyeth of life throug
oute all that was on drye land, died. Thus
was * destroyed al that was vpon the earth
both manne, beasts, wormes and foules of
the ayre, so that they were destroyed frome
the earth: only Noe was reserued and they
that wer wpyth hym in the arcke. And the wa
ters preuailed vpon the earth an hundred
and fyfthe dayes.

Sap. x. a

The .viii. Chapter.

After the sendyng forth of the rauen and
the done. Noe went forth of the arcke. He of
freshe sacrifice. The malice of mans herte.

And God remembred Noe and al the
beastes, and all the cattell that were
wpyth hym in the arcke. Then God
broughte a * winde vpon the earth, and the
waters ceased, and the * founaynes of
the

A
Gene. i. a.
Gen. vii. d.

Noe.

Genesis.

the depe and the wyndowes of heuen were
stopt: and the rayne of heauen was forbyd
den, and the waters retourened frome the
earth, and abated after the ende of an hun
dred and .l. daies. And the arke rested vpon
the mountaynes of Ararat the .xvii. dape
of the .vii. moneth. And the waters wente
away, and he decreased tyll the .x. moneth.
And the fyrste dape of the .x. monethe, the
tops of the mountaynes appeared.

Some read
and neuer
came again
B

And after the ende of .xl. dapes Noe o-
pned the windowe of the arke whyche he
had made, and sent forth a rauen, whyche
wente out, *euer, gopnge and comynge
agayne, tyll the waters were dryed vpon y
earth. He sent forth also a doue from hym
to wit whether the waters wer fallen from
the earth. And when the doue coulde fynde
no restinge place for her foote, she turned
to him againe vnto the arke, for the waters
were bypon all the earthe. And he put oute
hys hande, and toke her and pulled her too
him into the arcke.

And he aboode yet .vii. dapes moze, and
sent out a doue again out of the arcke, and
the doue came to hym agayn about the euē
tide, and beholde, there was in her mouthe
a leafe of an oliue tree, which she had pluc-
ked: whereby Noe percepued that the wa-
ters wer abated vpon the earth. And he tari-
ed yet .vii. other dapes, and sente forth the
doue, whiche from thence forth came noo
moze agayne too hym. And it came to passe
the

Noe.

Genesis.

the fyrte hundreded and one yere, and the fyrte dape of the fyrte monethe, that the waters were dyed vppon the earthe. And Noe toke of the hatches of the arcke, and looked: and beholde the face of the earthe was dry. So by the .xxvii. day of the seconde moneth the earth was drye.

And God spake vnto Noe, saying: com oute of the arcke, bothe thou and thy wife and thy sonnes and thy sonnes wives with the. And all the beastes that are wyth the, whatsoeuer flethe it be, bothe fowl and cattell, and all maner wormes that creepe on the earthe, byng oute wyth the, and lette them moue, *growe and multiplye vppon the earth: And Noe came out, and his sons and his wyfe, and his sonnes wyues with him. And al beastes, and al the worms, and al the foules, and al that moued vpon the earth, came also out of the arcke, all of one kynde together.

Gene. i. c. d.
and. ix. d

And Noe made an aulter vnto the Lord and tooke of all manner of cleane beastes, and all maner of cleane foules, and offered sacrifice vppon the aultare. And the Lorde *smeled a swete sauoure, and sayd in his herte: I wpll henceforth no more curse the earthe for mannes sake, for the ymagynacion of mannes herte is euill, euen frome the berpe pouth of hym. Moreover I wpll not destrope hence forthe al that lyueth as I haue done. Repether I will sowngge tyme and harueste; colde and heate, sommer, and wynter,

The lorde
smellyng of
saoure, is
a lowaunce
of the faith
ful, as in
Exo. xxx.
Leu. iii. ii. ii.

Noe.

Genesis.

wynter, day and nyght ceasse, as longe as
the earth endureth.

The. ix. Chapter.

God blesseth Noe and hys sonnes . . . for
byddeth the shedding of mans blood. The
law of the sword. He maketh a covenant
that he wyl destroye the worlde no more
by water, and grueeth the raynebowe as
a token and confirmaciō of the same. Noe
is drunken, and Them getteth hys fathers
curse.

Gen. i. e. d.
and. viii. d.

And God* blessed Noe and his sons
and sayde vnto them: Increase and
multiplye and fyll the earth. The
feare also and drede of you be vppon all
beastes of the earth and vpon all foules
of the ayer, and vppon all that crepeth vpon
the earth, and vpon all fyshes of the
sea, whych are gyuen vnto your handes.
And all that moueth vpon the earth ha-
uynge lyfe, shal bee your meate: Euen as
the grene herbes so gyue I you all thyng.
Only the* flesh wyth hys lyfe, whych is
hys bloude se that ye eate not.

Gen. i. d.

Gen. vii. c.
and. xvii. d.

The law of
the sword.

* For verelye the* bloude of you, wherein
poure lyues are, wyl I require: Euen of
the hād of al beastes wil I require it: & of
the hand of man, and of the hād of euery
mans brother, wil I require the life of mā,
so þ he whych sheddeth mans bloude shal
haue hys bloude shedd by man agayne: for
God* made man after his owne likenesse.
Set that ye encrease, and ware, and be occu-
pyed vpon the earth, and multiply therein.

Gen. i. d.

ffurther

Noe.

Genesis.

13

Furthermore God spake vnto Noe and
his sonnes with him, saying: Se, I make
my bond wpth you and your seede after
you, and wpth all lyuynge thyng that is
with you: both fowl & cattel, and al maner
beastes of the earth that is wpth you: of al
that cometh out of the arcke, whatsoeuer
beaste of the earth it be I make my bonde
wpth you, that henceforth al fleshe shall not
be destroyed with the waters of any floud,
and that henceforth there shall not be a
floude to destroye the earth.

Gen. ix. 11. v.

The rayne
bowe.

And God sayde: This is the token of my
bond which I make betwene me and you,
and betwene all lyuynge thyng that is
wpth you for euer: I will set my bowe in
the cloudes, and it shall be a sygne of the
appoyntmente made betwene me and the
earthe, so that whan I byynge in cloudes
vpon the earthe, the bowe shall appeare
in the cloudes. And than wil I thynke vpon
my testamente whiche I haue made be-
twene me and you, & al that lyueth what-
soeuer fleshe it be. So that henceforth
ther shall be no more waters to make a floud
to destroye al fleshe.

Gen. ix. 13. v.

The bowe shall bee in the cloudes, and
I will looke vpon it, to remember the e-
uerlastynge testamente betwene God and
all that lyueth vpon the earthe, what so-
euer fleshe it bee. And God saied vnto
Noe: This is the sygne of the testamente
whiche I haue made betwene me and all
fleshe that is on the earth.

The

Noe.

Genesis.

The sonnes of Noe that came out of the arke, were Sem, Cham, and Japhet. And Cham is the father of Canaan. These are the iii. sonnes of Noe, and of these was all the worlde ouerspredde.

D And Noe beinge an husband man, went forth and planted a vineyard, and dranke of the wyne and was droncke, and laye couered in the myddeste of hys tente. And Cham the father of Canaan sawe hys fathers, pryncypales, and toulde hys two brethren that were wythoute. And Sem and Japheth toke a mantel: and put it on both theyr shoulders and went backwarde and couered theyr fathers secretes, and theyr faces were backwarde, so that they sawe not theyr fathers nakednesse. As soone as Noe was awaked from hys wine, and wist what hys yongest sonne hadde done vnto hym, he sayde: * Cursed be Canaan, and a seruaunt of al seruauntes be he to hys brethren. And he sayde: Blessed be the Lord God of Sem, and Canaan be his seruaunt. God increase Japheth that he maye dwell in the tents of Sem. And Canaan be theyr seruaunt. And Noe luyed after the floure thre hundred and fyfty yere: so that all the dayes of Noe were. ix. hundred and fyfty yere, and then he died.

Cham is
accursed.

The .x. Chapter.

The genealogy of Japheth Sem and Cham. These

These be the generacions of the sonns
of Noe, of Sem, Cham, and Japheth
whych begatte theym chyldrene af-
ter the floude.

The sonnes of Japhet were: Gomer,
Magog, Madai, Jauan, Tuball, Meseche
and Thiras. And the sonnes of Gomer wer
Ascenas, Rapphat and Togarma. And the
sonnes of Jauan were, Elpha, Tharsys:
Cithim and Dodanim. Of these came the
Isles of the gentils in theyr contries, euery
man in his spech kintred and nacyon.

The sonnes of Cham were: Chus, Mis-
raim, Phut and Canaan. The Sonnes of
Chus were Seba, Heupla, Sabta, Raima
and Sabtema. And the sonnes of Raima
wer Sheba and Dedan. * Chus also begat
Remrod, whych beganne too be myghtye
in the earthe. He was a myghtye hunter in
the spghte of the Lorde. Whereof camethe
prouerbe, he is as Remrod that myghtye
hunter in the spghte of the Lorde. And the
begynnyng of hys kynge dome was * Ba-
bel, Erech, Achad and Chalne. in the lande
of Synear: Oute of that lande came Assur,
and buyldeed Ninue, and the creates of
the cotype, and Calah, and Kessen betwene
* Ninue and Calah, That is a great citie.
And Mizraim begat Ludim, Enaim, Lea-
bim, Raphthim, Pathrusim and Casu-
bim: from whēce came the Philistins, and
the Chaphthernes.

Canaan also begat Jydon hys eldest son

Gen. 10.

and

1. Para. 1.6

Gene. 10.6

Jonas. 1.6

And Beth, Jebus, Emori, Girgise, Dun
Arki, Syn, Aruad, Zemar and Bar
mar. And afterwarde sprang the kyn
reds of the Cananites. And the costes of
Cananytes were from Sydon till thou
come to Gerara and to Asa, and till thou
come to Sodoma, Gomora, Adama, Zebor
im, euen vnto Lasa. These were the chyld
dre of Cham in theyr kynreddes, tonges, lan
guages and nacpons. And Sem the father of
all the children of Eber, and the eldest bro
ther of Japhet degatte children also.

And hys sonnes were Elam, Assur, Ar
phachsad, Ludde and Aram. And the chyld
dren of Aram were: Uz, Hull, Bether and
Mas, And* Arphachsad begat Sala, and
Sala begat Eber. And Eber begatte two
sonnes. The name of the one was Pelege
for in hys tyme the earthe was deupded.

1. Para. 1. b

And the name of hys brother was Jaketan.
Jaketan begatte Almodad, Saleph, Di
zarmoneth, Jarah, Hadoram, Uall, Dy
kela, Obal, Abimael, Seba, Ophir, Heula
and Jobad. All these are the sonnes of Ja
ketan. And the dwellpnce of them was fro
Meseta vntill thou come vnto Sephara a
mountayne of the east lande. These are the
sonnes of Sem in their kynreds, langua
ges, contreyes and nacpons. These are the
kynreddes of the sonnes of Noe, in their ge
neracions & nacions. And of these came the
people þat wer in the world after the floude.

The. xi. Chapter.

The

The buildinge of the tower of Babel. The
confusion of tongues. The generacyon of
Sem the sonne of Noe vntyl, Abiam why-
che goth wryth Lot vnto Haran.

And al the world was of one tongue,
and one language. And as they came
from the east, they founde a plaine in
the lande of Synear, and there they dwel-
led. And they sayde one to another: come
on lette vs make bypcke and burne it with
fyre. So bypcke was their stone, and slyme
was their morter. And they sayed: Come
on, let vs buyld vs a cpty and a towre, that
the toppe may reach vnto heauen. And let
vs make vnto vs a name afore we be scatte-
red abrode ouer all the earth. And the Lord
came² downe to se the citye and the towre
whych the children of Adam had buylded.
And the Lorde sayd: Se, the people, is one
and haue one tonge amonge them all. And
thys haue they begon to doo, and wpll not
leauie from all that they haue purposed to
do, Come on, let vs descend, and myngle
theyr tonge euen there, that one vnderstād
not what an other sayeth, Thus the Lord
scattered them from thence vpon all the
earth. And they leste of to buyld the cptye
Wherefore the name of it is called Ba-
bell, bicause that the Lord ther cōfounded
the tongue of al the Worlde. And bycause
that the lord from thence scattered them a
brode vpon al the earth.

God them-
eth himselte
presents a-
mong men
by hys won-
derfull
worke, as it
is in
psa. xviij.

These are the generacyons of Sem:
L.ii. Sem

Abiam

Benelis.

Sem was an hundred yere old, and begat Arphachsad. ii. yere after the floude. And Sem liued after he had begotte Arphache sad fyue hundred yere, and begat sonnes and daughters.

C And * Arphachsad lyued. xxxv. yere and begatte Sala, and lyued after he had begat Sala foure hundred yere and thye & begatte sonnes & daughters. And Sala was xxx. yere old, and begat Eber, and lyued after he had begat Eber foure hundred and thye yere, and begat sonnes & daughters. Whē Eber was. xxxiii. yere olde, he begat Beleg, and liued after he had begot Beleg foure hundred and thye yere, and begat sonnes and daughters.

I Beleg when he was. xxx. yere olde begat Regu, and liued after he had begat Regu ii. hundred and. ix. yere, and begat sonnes and daughters. And Regu whē he had lyued. xxii. yere begat Serug, and liued after he had begot Serug. ii. hundred and. vii. yere, and begat sonnes and daughters.

And when Serug was. xxx. yere olde he begat Rahoz, & liued after he had begotte Rahoz. ii. hundred yere, and begat sonnes and daughters. And Rahoz when he was xxx. yere old, begatte Terah, & liued after he had begot Terah, an hundred & xix. yere and begat sonnes and daughters.

And when Terah was. lxx. yere olde, he begat Abiam, Rahoz and Baran.

And these are the generacions of * Terah

I Here p. lxx
Interpre-
ters leave
out the gene-
ration of
Leinā, the
which after
p reckening
of the Es-
trawes begat
Sala, whē
he was. xxx.
yere of age
Luke. iiii. 5.

D
1. Pat. l. b.
fol. xliiii. a

Abiam

Genesis.

rah, Terah, begat Abiam, Nahor and Haran. And Haran begat Lot. And Haran died before Terah his father in the land wher he was borne, at Ur in Chaldea. And Abiam and Nahor toke them wifes. Abiams wfe was called Sarai. And Nahors wife Milca the daughter of Haran, whiche was father to Mylcha and to Jesca. But * Sarai was baren, and had no childe. Heb. xi.

Then toke Terah Abiam * his sone and Lot his sonne, Harans son, and Sarai his daughter in lawe, his sonne Abiams wfe. And they wente wpth him from Ur in Chaldea, to go into the land of Canaan. And they came to Haran and dwelled ther. And when Terah was two hundred yere old and fife he died in Haran. Jo. xliiii. a
ii. c. l. b.

The. xii. Chapter.

Abiam is blessed of God. and goth wpth Lot into Canaan. And God promisethe to geue the same land to hys seede. And afterward goeth Abiam into Egypt and causeth Sarai his wife to say that she is his sister. As she was taken away of Pharaos, for which the Lorde plageth hym.

THEN the Lorde sayde vnto Abiam, Act. vii. a
Heb. xi. c
Get* the out of thy cuntry and from thy kynredde, and oute of thi fathers house into a lande whiche I wyl shew the. And I wyl make of the a myghtye people and wyl blesse the, & make thy name great & thou mayst be a blessing. And I wyl blesse them that blesse the, and curse them that curse

L. iii. curse

Abzam

Genesis,

B curse the. And in the shall be blessed all the
generacions of the earthe.

Gen. xlii. c
Gene. xlii. a

And Abzam wente as the Lorde badde
hym, and Lot went with hym, Abzam was
lxxv. yere old, when he wente oute of Ba-
ran. And Abzam toke Sarai hys wyfe, and
Lot hys brothers sonne, wpyth all * theyr
goods whpyche they had gotten, and * sou-
les, whpych they hadde begotten in Baran,
and they departed to goo into the lande of
Chanaan. And when they were come th-
ther Abzam wēt forth into the lande tyll he
came vnto a place called Sichem, and vnto
the oke of More. And the Cananites dwel-
led then in the lande.

* Soules
here are ta-
ken for hys
seruants, &
maydens,
whpych wer
very manye
as ye may se
Gen. viii. c.

Gen. xv. d
Gen. xvii. b
De. xxxiii b
Ge. xlii. d

L

Then the Lord appeared vnto Abzam, &
sayd: vnto * thy seede wpyll I gyue thys lād
And he builded an aulter ther vnto y Lord
whpyche appeared to hym. Then departed
he thence vnto a mountayne that lyeth on
the eastespyde of Bethelle, and pytched hys
tente: Bethell beyng on the westside, and
Ay on the eastespyde, and he buylded there
an aulter vnto the Lord, and called on the
name of the lorde. And then Abzam depar-
ted, and toke hys iourney southwarde.

After thys ther came a derth in the land
And Abzam went downe into Egypt, to so-
iourne ther, for the dearth was sore in the
lande. And when he was come nye for to
enter into Egypte, he sayde vnto Sarai
his wyfe: I know thou art a fayre woman
to loke vpypon. It wpyll come to passe ther-
fore

Abz
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☞

Abiam


Genesis.

fore when the Egypcians se the, that they
wpll saye: She is hys wyfe. And so shal they
sle me, and saue the. Say* I pray the ther- **Gene. 32. 2**
fore that thou art my syster, that I maye
fare the better by reson of the, and that my
soule may lyue for thy sake.

As soone as he came into Egypt, the E- **D**
gyptians saw the woman that she was be-
rye fayre. And pharaos lords sawe her al-
so, and praysted her vnto pharao: Soo
she was taken into pharaos house, whych
entreted Abraham wel for her sake, so that
he hadde shepe, oxen and he asses, menne
seruauntes, mayde seruauntes, she asses,
and camelles.

But god plagued pharao, and hys house
wyth hys greate plagues, because of Sarai
Abiams wyfe. Then pharao called Abiam
and sayde: why haste thou thus dealt wyth
me? Wherfore toldest thou me not that she
was thy wyfe? Why sayedst thou that she
was thy syster and causedst me to take her
to my wife? But now lo, there is thy wyfe,
take her and gette the hence, pharao also
gaue a charge vnto hys men ouer Abiam
to leade hym oute, wyth hys wyfe and all
that he had,

The. xiii. Chapter.

 Abiam and Lot departeth oute of Egypt
Abiam deuyded hys lande and catell with
hys brother Lot. Here agayne is promised
to Abiam the lande of Canaan.

L. iiii.

Then

Abiam

Genesis,

B curse the. And in the shall be blessed all the generacions of the earthe.

a And Abiam wente as the Lorde badde hym, and Lot went with hym, Abiam was lxxv. pere old, when he wente oute of Haran. And Abiam toke Sarai hys wfe, and Lot hys brothers sonne, wpth all * the goods whych they had gotten, and * soules, whych they hadde begotten in Haran, and they departed to goo into the lande of Chanaan. And when they were come thither Abiam wēt forth into the lande tyll he came vnto a place called Sichem, and vnto the oke of More. And the Cananites dwelled then in the lande.

b Then the Lord appeared vnto Abiam, & sayd: vnto * thy seede wpll I gyue thys lad. **ab** And he builded an aulter ther vnto ꝑ Lord whych appeared to hym. Then departed he thence vnto a mountayne that lyeth on the eastespyde of Bethelle, and pytched hys tente: Bethell beyng on the westside, and Ay on the eastespyde, and he buylded there an aulter vnto the Lord, and called on the name of the lorde. And then Abiam departed, and toke hys iourney southwarde.

c After thys ther came a dertth in the land. And Abiam went downe into Egypt, to so iourne ther, for the dearth was sore in the lande. And when he was come nye for to enter into Egypte, he sayde vnto Sarai his wfe: I know thou art a fayre woman, so loke vppon. It wpll come to passe ther-
fore

Abiam
fore w
wpll
fle me,
fore th
fare th
soule

As
gyptia
rpe fa
so, an
the wa
entret
he ha
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and c

Bu
wth
Abiam
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was
to my
take
gaue
to lea
that

Abram


Genesis.

fore when the Egyptians se the, that they
will saye: He is hys wyfe. And so shal they
sle me, and saue the. Say* I pray the ther- Gene. xx. ii
fore that thou art my syster, that I maye
saue the better by reason of the, and that my
soule may lyue for thy sake.

As soone as he came into Egypt, the D
gyptians saw the woman that he was be-
rye sayre. And pharaos lord sawe her al-
so, and praysed her vnto pharao: Soo
he was taken into pharaos house, whych
entreted Abraham wel for her sake, so that
he hadde shepe, oxen and he asses, menne
seruauntes, mayde seruauntes, he asses,
and camelles.

But god plagued pharao, and hys house
wth hys greate plagues, because of Sarai
Abrahams wyfe. Then pharao called Abram
and sayde: why haste thou thus dealt wth
me? Wherefore toldest thou me not that he
was thy wyfe? Why saydest thou that he
was thy syster and causedst me to take her
to my wife? But now lo, there is thy wyfe,
take her and gette the hence, pharao also
gaue a charge vnto hys men ouer Abram
to leade hym oute, wth hys wyfe and all
that he had,

The. xiii. Chapter,

 Abram and Lot departeth oute of Egypt
Abram deuyded hys lande and catell with
hys brother Lot. Here agayne is promised
to Abram the lande of Canaan.

The. iiii.

Then

A Then Abiam departed oute of Egypte both he & hys wife, and þ he had, and Lot wpth hpm vnto the southe. Abiam was verp ryche, in cattell, syluer, and golde. And he went on his iourney from the south euen vnto Bethelle, and to the place where his tente was at the fyrste tyme, betwene Bethell and Ape, and vnto the place of the alter whpch he made befoze. And there called Abiam vpon the name of the Lord. Lot also whpch went wpth hpm had shepe, cattell and tentes: so that the lande was not habile to recepue thepm that they myghte dwell togpyther, for the * substance of their riches was so greate, that they coule not dwel togither. And there fel a strife between the herdmen of Abiams catel, and the herdmen of Lots catell. Moreover the * Canaanyles and the pheresyptes dwelled at that tyme in the lande. Then sayed Abiam vnto Lot: Let there be no stryfe (I pray the) betwene the and me, and betwene my herdermen and thine, for we be * bzythzen. Is not al the hole land befoze the? Depart, I pray the from me. If thou wylt take the left had I wyl take the ryghte: or if thou take the right hand, I will take the lyfte. And Lot lyft bp hys eyes, and behelde all the cuntry aboute Iordane, whpche was a plenteous cuntry of water euery wher befoze the Lord destroyed Sodome and Bomoza, euen as the garden of the Lorde, and as the land of Egypt til thou come to zoar.

Ge. xxi. a.

B

Gen. xii. b.

* The he-
bryes vn-
derstand bi
this worde
brother, all
newwes, co-
lyns, and
neighboys,
and al þ be
of one k. *
Rom. xi. a
Ioh. vii. a.

Tha

¶ Than Lot chose all the costes of Idoran and toke hys iourney fro the east. And so departed the one brother from the other. Abiam dwelled in the land of Canaan and Lot in the cypres of the playne, and pytched hys tēt toward Sodome. But the mē of Sodō were wicked, & sinned exceedingly agaynst the lord. And the lord saied vnto Abiam after that Lot was departed from hym: Lift vp thine eies, and loke from the place wher thou arte northwarde, southwarde, eassewarde, & westwarde, for al^{*} the lād which thou seekest wpll I giue vnto the and to thy seede for euer. And I wpll make thy seede, as the duste of the earthe: so that if a man can number the dust of the earth: than shal thy seede also be numbred. Arise & walcke aboute in the lande, in the length of it, and in the bredthe, for I wpll geue it vnto the. Than Abiam toke downe hys tente and wente and dwelled in the valey of Mamre whych is in^{*} Ebron, and buyldeed there an alter vnto the Lorde.

The.xiiii.Chapter,

¶ Lot is taken prisoner. The byctoye of Abiam ouer the Sodomites. Lot is delpyered by Abiam. Melchisedech offreth gifts to Abiam. Abiam payeth tythes to Melchisedech. Abiam holdeth nothyng of the kynge of Sodom's goods.

¶ And it chaunced within a whyle, that Amraphell kyng of Synear, Arpoch kyng of Ellesar, & Chedorlaomor king of

Gen.xviii.
Gen.xvi.a.
Gene.xii.b
Actes.vii.b

* Ebron is the name of a cite, wher Adam, Abiam, & hys wyfe, & Isaac were bu

ryped, as in^{*} Ge.xviii. d

Abiam

Genesis.

*Bela is þ
cille þ Not
desired for
his refuge
whē he cam
out of So-
dome.

Gen. xix. c

Raphaims
are counted
in the scrip-
ture for Gi-
antes as is
ii. Re. v. b
Ela. xvi. d
whych I used
of theit and
robbe.

B

of Elam, and Thydeal kynge of the nacy-
ons, made war with Bera the king of So-
dome, and with Birsā kynge of Bomoze-
ra, and wpth Synēab kynge of Adama. of
and wpth Semeabar kynge of zebopm,
and wpth the kynge of * Bela, whych
Bela is called zoar. All theese came to-
gyther vnto the vale of Spddym, whych
is nowē the salte sea. Twelue peare were
they subiecte to kynge Bedozlaomoz, and
in the. xiii. peare rebelled. Therefore in
the fouretene peare, came Bedozlaomoz
and the kynges that were wpth hym, and
smot the * Raphaims in Astroth Barna-
pm, and the Suspm in Ham, & the Emms
in Sade Mariathim, and the Hozimes in
theyz owne mounte Seir, vnto the playne
of Sharan, whych bordeth vpon the wyl-
dernesse. And then turned thei and came to
the well Gilsphat, whych is Cades, and
smote all the contrye of the Amalechytes,
and also the Ammoztes that dwelt in Ba-
zezon Thamar.

Then went oute the kynge of Sodome,
and the kynge of Bomoze: and the kynge
of Adama, and the kynge of zebopm, and
the kinge of Bela now called zoar. And set
theyz men in arape to fpyghte wpth the m
in the vale of Spddym, that is too sape, wpth
Bedozlaomoz the king of Elam, and wpth
Thydeal kynge of the Nacions, and wpth
Amraphel kynge of Synear. And wpth A-
rpochoch kynge of Ellasar, foure kynges a-
gaynste

Abiam

Genesis.

Waynste spue . And that vale of Syddym was full of lyme pyttes.

And the kyngs of Sodom and Gomorredde, and fell there. And the respydue fled too the mountaynes. And they tooke all the goodes of Sodome and Gomorre and all theyre bitailes, and wente theyr waye.

And they tooke Lot also Abiams brothers one and his goods (for he dwelled at Sodome) & departed. Then came one that had escaped, and tolde Abraham the Hebrewe whyche dwelled in the vallepe of * Mamre the Amoryte, brother of Elcholl and Aner: whyche were confederate wpth Abiam.

When Abiam hearde that hys brother was taken, he harnessed hys seruauntes bozne in his owne house, thre hundred and eygh- tene, and folowed tyll they came at Dan. And sette hym selfe and hys seruauntes in arape, and fell vppon them by nyghte, and smote them, and chased them awape vnto Hobab: whyche lyeth on the lefte hande of Damascus, and broughte agayne all the goodes, and also hys brother Lot, and hys goods, the women also and the people.

And as he returned agayne fro h Naugher of Redozlaomor, and of the kings that were wpth hym, came the kyng of Sodom to mete him in the vale of Saue, whyche now is called kynges dale.

Then * Melchisedech king of Salem brought forth bread and wyne. And he benygne wyeste of the mooste hygheste God, blessed

Gen. xlii. d.
C

D
* Heb. vii. a
† The iews supposed Melchisedech to be. He the son of Noe, because he liued after

the sud. v.
I pere, and
after the
death of A-
braham by
gods prou-
dence was
king of Sa-
lem.

*Blessed
be Abia
is prayled
be Abram,
prayled be
the most hy-
est god, as
it is in

Ge. xlviii. b
Soules are
me & womē
Ge. xlviii. c
Deut. ix. d

blessed hym, sayinge: * Blessed be Abram
vnto the most highest God, possessor of hea-
uē and earth. And blessed be God the most
hyghest, whyche hathe deliuered thine ene-
mies into thy handes. And Abraham gau-
hym tythes of all.

Then sayde the kynge of Sodome
to Abram: Gyue me the * soules, and take
the goodes to thy selfe. And Abram ans-
wered the kynge of Sodome: I praye
hande vnto the Lorde God moste hyghest
possessor of heauen and earth, that I wyl-
not take of all that is thynne so muche as
thredde or a howlacchette, leaste thou shouldest
say, I haue made Abram rich. Saue on-
lye that whiche the ponge men haue eaten
and the partes of men whyche wente wyl-
me. Aner Escoll and Mamre. Lette them
take theyr partes.

The. xv. Chapter.

The land of Canaan is yet agayne promys-
ser to Abram. God promyseth hym seedes.
He beleue th and is iustified. The proph-
cye of the bondage wherin the chyldren of
Israell shuld be vnder Pharaos, & of thy
deliuerance from the same.

The worde
of the Lorde
cometh whē
he sheweth
any thyng
vnto vs by
reuelacion
as it is vsed

After these deedes, the * word of God
came vnto Abia in a byspon, sayinge
Feare not Abram. I am thy shield
and thy rewarde shall be exceedynge great.
And Abia answered: Lorde god what wyl-
thou geue me? I go chyldlesse, and the steu-
ard of myne house, this Eleasar of Damas-
co hathe

Abzram hathe a sonne. And Abzram sayde mozeo-
er, Se, to me hast thou geuen no sēde, lo a
d bozne in my house shalbe myne heyre.

And beholde, the word of the Lord spake
vnto Abzram, sayinge: We shal not be thine
eyre, but one that shal come oute of thine
owne bodye shal be thyne heyre. And hee
brought hym oute of the dozes, and sayde.
Take vp vnto heauen and tel the * sterres if
thou be able to number them. And said vn-
to him euen so shal thy seede be.

And Abzrahā * beleued the Lorde, and
it was counted to hym for ryghteousnesse.
And he sayd vnto hym, I am the Lord that
brought the out of Ur in Chaldea to gyue
the thys lande to posses it,

And he sayd: Lord God, wherby shal I
knowe that I shal possesse it? And he sayd
vnto hym: Take a cowe of thre yere olde
and a she goate of thre yere olde, and a thre
yere olde ram, a turtll doue, and a yong py-
geon. And he tooke all theese and deuyded
them in the myddes, and layde euerpe pece
one agaynst another. But the foules deuy-
ded he not. And the birdes fel on the carca-
ses, and Abzram droue the awaye. And when
the sunne was down ther fel a somber vy-
son vpon Abzram. And lo, feare and greate darck-
nesse came vpon hym.

And he sayde vnto Abzram: knowe thys
of a suretye, that thy * seede shalbe a stran-
ger in a lande not theyres. And they shal
make

in diuers
places of
scripture,
specially in
prophets
and is a ma-
ner of spea-
che of the
Hebryes.

* Deu. x. d
Jer. xxxiii. d
Rom. iiii. d
To beleue,
is to haue a
sure truste &
confidence
to obtayne
thynges pro-
mised, and
not to haue
any dout in
hym that
promiseth.
as, ro. iiii. a
ga. iii. c. ii. d

C
Act. vii. d
Exod. xii. f
Judith. v. b.

Abraham

Genesis.

Gala. iiii.
*To iudge
is here to
take ven-
geance.
Ps. xxi. iiii. a

A generacio
of an age is
is here take
for an. C.

peres as,
Gen. vi. b
*Thys
word wente
betwene is
taken for
burnyng or
consuming
Ge. xxi. iiii. a

make bondemenne of theym and entrea-
them euill. iiii. hundred peres. But the
cion whome they shal serue wyl I* iudge
And afterwarde shall they come oute wyl
greate substance. Neuertheles thou shal
go vnto thy fathers in peace, and shalt be
buried when thou art of a good age: and in
the fourth* generacion they shal come by
ther agayne, for the wyckednesse of the
moytes is not yet full.

When the sonne was downe and it was
waxed darcke: behoulde, there was a smok-
kyng furnesse, and a fire brand that was
betwene the sayde pieces.

And that same daye the Lorde made
couenaunte with Abram sayinge: vnto thy
*seed wil I gyue this lande, from the ry-
uer of Egypte, euen vnto the greate ry-
uer Euphrates, the Kenites, the Kenizites,
the Cadmonites, the Bethites, the Phle-
rizites, the Raphaims, the Amorites, the
Canaanites, & Berges of Egypte and the Jebuzites.

The. xvi. Chapter.

Sarai prayeth Abram leaue to take Agar
her mayde too wyfe. Agar despyled her
maysters: for whych she was euill intrea-
ted of Sarai, and therfore runneth away
The angell metynge her, commaundeth
her to turne agayne and doth promyse her
seede, and nameth her fyrst chyld Ismael.

To go into
her mayde.

Sarai Abrahams wife bare him no children
But she had an handmayde an Egypti-
cia, whose name was Agar. Wherefore
she said vnto Abraham: Beholde, the Lord
hath

hath shut me vp that I cā not bear. I pray
the * go in vnto my mapde, peraduenture
I shall bee multiplied by meanes of her.

And Abram hearde the voyce of Sarai.

Then Sarai Abrams wyfe tooke Agar her
mapde the Egypcian (after Abram hadde
dwelled .x. yere in the land of Canaan) and
gaue her to her husbād Abā to be hyes wyfe.

And he wēt in vnto Agar, & she conceived.
And when she sawe that she had conceived
her mapstres was despyed in her syghte.

Then sayd Sarai vnto Abram: Thou doest
me vnrighthe, for I haue geuen my mapde
into thy * bosom: & now because she seth
she hath conceived I am despyed in her
syght: ¶ lord iudge betwene the and me. The
saide Abā to Sarai: beholde, thy mapde is
in thy hande, do wpth her as it pleaseth the.

And because Sarai fared foule wpth her
weyled from her. And the aungel of ¶ Lord
founded her besyde a fountayne of water in
the wylernes: euen by a well in the waye
to Sur. And he sayde: Agar Sarais mapde
whence comest thou, & whypther wylte thou
go? And she answered: I fle from my map-
stres Sarai. And the angel of the Lord sayd
vnto her: retorne to thy maisters agayn
and submit thy selfe vnder her handes.

And the aungelle of the Lord sayd vnto
her: I wyl so encrease thy seede, that it shal
not bee noumbred for multytude. And the
Lordes aungell sayde further vnto her: see
thou art wpth chylde, and shalt bere a son,
and

is to haue
carnal copu-
lacion with
her, as these
wordes,
know, and
sepe do sig-
nifie, as in
Gen. iiii. a.
and .xxix. c.

B
Bosom af-
ter the he-
brees is ta-
ken for com-
panyng w
a woman, &
it is also ta-
ken for faith
as in Luke.
xvi. f. of La-
zarus.

Abraham

Genesis.

Gen. xlii. c. and shalte calle hys * name Ismaell, by
Jud. xi. b. cause the Lord hath heard thy tribulaciō
Math. i. c. He wyl be a wylde man, & hys hande wyl
Luke. i. b. c. be against euery man, and euery mā's hand

D against him, and yet shal he dwel fast by all
his brethre. And she called the name of the
lord that spake vnto her: thou art the god
that lokest on me, for she saide: I haue
a suerty sene here the * backe parts of him
that seeth me, wherfore she called the wel
the wel of the liuyng that seeth me, wher
wel is betwene Cades and Bared. And A
ger bare Abzā a son, & called Abzā his son
nyme whych Agar bare, Ismaell. And A
bzā was. lxxxvi. olde when Agar bare hys
Ismaell.

They se the
backe par
tes of God
that by reue
lacion, or a
ny other
wyse haue
feelyng or
knowledge
of God.

The. xlii. Chapter.

Abram is called Abraham, & Sarat is na
med Sara The lād of Canāā is here & forth
time promised. Circumcisiō is here institute.
Isaac is promised, Abrahā prayeth for Ismaell.

Gen. xv. c. d
Gen. vi. d
Testament
is in scrip
ture taken
for & moſte
parte for a
souenaunt,
bargayn, or
league.
Eccl. xlii. c

Vhen Abzā was ninty yere old and
the Lorde appeared to hym, sayinge
I am thy almyghty God, walke * be
fore me & be vncorrupte. And I wyl
make my bonde betwene the and me, and wyl
multiply the excedyngelie. And Abram fel
on hys face. And God talcked moreouer
wpyh hym, sayenge: It is I, beholde my
* Testament is wpyh the, that thou shalt
be a father of manye * nacpons. Therfore
shalte thou no more be called Abram, but
thy name shall be Abraham: for a father of

many

Abraham

Genesis.

many nacions haue I made the, and I will
multyplye the exceedynge, and wyl make
nacions of the: pea and kynge shal spring
oute of the. Moreover I wyl make my
my bonde * betwene me and the, and thy
seede after the in their tymes to be an ever-
lastynge couenaunte: so that I wyl be god
vnto thee, and to thy seede after thee.

Act. vii. 2.
B

And I wyl geue vnto the and to thy seede
after the, the land wherin thou art a stran-
ger, euen al the lande of Canaan for an e-
uerlastynge possession, and wil be thy god

And God sayd vnto Abraham: Se thou
kepe and my couenāt, both thou & thy seede
after the in their times: Thys is my testa-
ment whych ye shall kepe betwene me and
you and thy seede after the, that ye circum-
cise all poure men chyldre. Ye shall cutte
of the foreskynne of poure flesh, and it shal
be a * token of the bonde bytwene me and
you. And euery man chyldre whan it is, viii.

Rom. iiii. 1

dayes * olde shall be circumcised amonge
you in your generacyōs, & al seruants also
borne at home, or bought w mony though
they be strangers & not of thy seede. Thy ser-
uāt born in thy house, & he also þ is bought
w mony, must nedes be circūcised, þ my te-
stamēt may be in poure flesh for an everlast-
ynge * bond. If ther be any vncircūcised
manchild, that hath not the foreskin of his
fleshe cut of, hy s soule shall perishe fro hy s
people: bycause he hath broken my testa-
ment. And God sayd vnto Abraham: Sa-

Gen. xxi. 2.
Lute. ii. 2
Leu. xii. 1

C
The scrip-
ture vserh
to call the
signe of the
thyng by
thyng to

C. i.

rai

self, only to
keepe the
thyng sig ni
fied the bet
ter in memo
ry, as here
he calleth
circumcisiō
hys bonde
why che is
but a token
therof, & as
Peter cal
leth baptim
Christe
i. Pet. iii. d.
* Be. xviii.
b. and. xxi. a

Gen. xv. b.

Gen. xxi. d.

Gen. xxi. d.

Gen. xxi. d.

Gen. xxi. d.

Gen. xxi. d.

Gen. xxi. d.

Gen. xxi. d.

Gen. xxi. d.

rap thy wyfe thal no more be called Sarai
but Sara thalbe her name. For I wil blesse
her, and geue the a son of her, I wpll blesse
her, so that people, yea kynges of people
shal spring of her. And Abraham fell vpon
hys face and laught, and said in his herte:
thal a child be borne vnto him that is an hū
dred yere old, & thal Sara his wyntye yere
old, bere? And Abraham said vnto Woo, &
that Iismaell myght lye in thy syghte.

Then sayed God: Sara thy wyfe thal
* beare the a sonne in dede, and thou thalt
call hys name I Isaac. And I wpll make my
bonde wpth hym, that it thalbe an euertla
stynge bonde vnto hys sede after hym. And
as concernyng Ismael also I haue hearde
thy requeste: lo, I wpl blesse him, encrease
him, and multiply him exceedingly. & twelue
* princes thal he begette, and I wpl make
a great nacion of him. But my bond wpl I
make with Isaac, which Sara thal beare
vnto the, euen thys tyme twelue moneth.

And God lefte of talckynge wpth hym,
and departed vp from Abraham. And Abra
ham toke Ismael hys sonne, and al the ser
uauntes borne in hys house, and all that
was bought with mony, as many as were
menne children amonge the men of Abra
hams house, and circumcysed the foreskyn
of their fleshe, euen that selfe same daye,
as God had sayed vnto hym. Abraham was
foure score. and. xix. yere olde, when he cut
of the foreskynne of hys fleshe, And Ismael
hys

Ab
hys
for
Th
cyl
mer
in h
ther

3
3
d
p

A

daye
6 lo,
whe
frōt
sayd
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Lett
fete,
And
com
pou
to p
A
sape
tent
once
mak

Abraham

Genesis.

hys sonne was thyrten yere olde, when the foresayd sonne of hys fleshe was circumcised. The selfe same daye was Abraham circumcised and Ismaell hys sonne. And all the men in hys house, whether they were born in his house or bought with money (though they were strangers) were circumcised wth hym.

The xviii. Chapter.

¶ There appeared thre men vnto Abraham. Isaac is promysed to hym agayne, at whiche Sara laughed. The destruction of Sodomites is declared vnto Abraham. Abraham prayeth for them.

AND the Lord appeared vnto hym in the oke groue of Mamre, as he sate in hys tent doore in the (a) heat of the daye. And he lyfte vp hys eyes and looked: so, thre men stode not farre from him. And when he saw them, he ranne to mete them fro the tēt doore, and fell to the grounde and sayd: Lord if I haue found fauoure in thy syghte: passe not by thy seruaunte.

Lette a little water be fet and wash your fete, and reste your selues vnder the tree: And I will sette a^m morsell of (b) breade to comfort your hertes wythall. And then go your wayes, for euen therefore are ye come to your seruaunte.

And they answered: do as thou haste sayed. And Abraham wente apace into hys tent vnto Sara, and sayed: Make ready at once thre peckes of fine meale, knede it and make cakes. And Abraham ranne vnto hys

(a) The heat of the daye is taken for none.

* Tude. 12. 8
(b) By bred in the scripture is vnderstand all maner of foode, and meate for mans eating, as in 1. re. xxviii. 8

D.ii. beastes

Abraham

Genesis.

beastes and fet a calfe, that was tender and good, and gaue it vnto a yong man, which made it readye at once. And he toke butter and mylke and the calf which he had prepared, and sette it before them, and stode hym selfe by them vnder the tree: and *they eat.

Cob. xii. b.

Judi. xlii. c.

And they sayd vnto him, where is Sara thy wife? He sayd in the tent. And he saide:

B

I wyl come agayn vnto the as sone as the fruite can liue. And lo, Sara thy wyfe shall haue a sonne. That harde Sara oute of the tent doze, which was behinde his backe. Abraham and Sara were both olde and well stryken in age, and it ceased to be with Sara after the maner as it is with wiues. And Sara laughed in hyr selfe, sayinge: Howe

Ecd. xxi. a.

when I am waxed old, shall I geue my selfe to lust, and my Lorde old also? Then said the Lorde vnto Abraham: wherefore dothe Sara laugh, sayinge: Shall I of a surety beare a chyld nowe when I am old? is the thyng so harde for the Lorde to do? In the

iii. ro. iii. c.

Rom. ix. b.

tyme * appoynted wyl I retorne vnto the, as sone as the fruite can haue life, and Sara shall haue a sonne. Then Sara denyed it, sayinge: I laughed not, for there was a frayd. But he sayd: yes thou dydest laugh. Then the menne stode vp from thence and

A

loked toward Sodome. And Abraham went wpth them to bringe them on the way. And the Lorde sayd: Can I hide from Abraham

Ecd. xlii. c.

Gen. xvi. a.

that thyng which I am about to do, seing that Abraham shall be a * great and a myghty

spe

the people, and al the nacjons of the earth
 Shall be blessed in hym (For I knowe hym
 that he wpll commaunde hys childzen and
 his housholde after him, that they kepe the
 waye of the Lorde, to doo after ryghte and
 conscience, that the Lorde may bring vp
 pon Abraham that he hath promysed him.

And the Lorde sayde: The crye of So
 dome and Gomorre is greate, and theyre
 synne is excedynge greuous. I wpll goo
 downe, and see whether they haue done all
 together accordyng to that crye whiche is *Ese. xlii.*
 come vnto me or not, that I maye knowe. *Jona. i. 2.*
 And the menne departed thence and wente
 towards Sodome. But Abraham stood
 yet before the Lorde, and drew neare and
 sayde. Wylte thou destroye the rightuous
 wpth the wycked.

If there be fyfte ryghtuous within the
 ctyte, wylt thou destroy it, and not spare
 the place for the sake of fyfte ryghtuous
 that are therein? That be farre frome the,
 and thou shouldest do after thys maner, to
 kepe the ryghteous wpth the wycked, and
 that the ryghtuous shoulde be as the wyck-
 ed, that be farre frome the. Shoulde not
 the iudge of all the worlde do accordynge
 to ryghte. And the Lorde sayde: If I finde
 in Sodome fyfte ryghtuous wpthin the
 ctyte, I wpll spare all the place for theyre
 sakes.

And Abraham answered and sayde: be-
 holde I haue taken vpon me to speake vn-

Abraham Genesis.

Gen. xiii. d.

to the Lorde, and yet am but *dust and ashes. What though he there lacke fyue of fiftie righteous, wylt thou destroye all the citie for lacke of v? And he sayed: If I find ther. xl. & v. I wil not destroy the. And he spake vnto hym yet agayne & said: what if ther be fourty found there? And he saide: I wyl not do it for fourtyes sake. And he sayed: O let not my Lorde be angrye, that I speake. What if there be founde thyrtye And he said: I wyl not do it, if I spnd thyrty there. And he said: Oh, se: I haue begon to speake vnto my Lorde, what if there be twenty founde there? And he sayed: I wyl not destroye them for twentys sake. And he sayd: O let not my Lord be angry that I speake yet ones more onelye: what if ten be founde there? And he sayed: I wyl not destroy them for tens sake. And the Lorde wente his waye, as sone as he had left talke with Abraham. And Abraham retuned vnto hys place.

The. xix. Chapter.

Lot receyued two angels into hys house. The fylthy luses of the Sodomytes. Lot is deliuered and despyeth to dwell in the cypre soar. Lottes wyfe is turned into a pylle of salte. Sodome is destroyed. Lot is broughten, and lyeth wyth hys daughters, whiche conceived chyliden by hym.

Ge. xxxlii. a

AND there came two angelles to Sodome at euen. And Lotte satte at the gate of the cypre. And Lotte sawe them, and rose vp to meete them, and he bowed

bowed hym selfe to the grounde wpth hys face. And he sayed: Se Lordes, tourne in I praye you into your seruantes house, and tarpe all nyghte and washe your fete, and rise vp earlie and go on your wayes. And they sayed: naye, but wee wyl abyde in the stretes all nyghte. And he* compelled them exceedynge, And they turned in vnto hym and entred into his house, and he made the a feaste, and dydde bake swete cakes, and they* ate. But before they wente to rest, the men of the cite of Sodome compassed the house rownde aboute, bothe olde and yong, all the people from all quarters. And they called vnto Lot and sayed vnto hym: where are the menne whych came into thy house to (a) nyghte bringe them oute vnto vs, that we maye do our luste with them.

Luk. xxi. 8

Cob. xii. 6.

(a) Here is
the nyghte
B
taken for
evenyng,
whych is
beginninge
of the nyght
as in the
Dio. xlii. b

And Lot went out at the doores vnto the and shutte the doore after hym and sayde: naye for Goddes sake brethren, do not soo wyckedly. Behold I haue two daughters whych haue knowen no man, them will I bringe oute vnto you: do wpth them as it semeth you good: Only vnto these men do nothyng, for therefore came they vnder the shadowe of my rose. And they sayde: come hither. And they sayed: Camest thou not hither to sojourne, and wilt thou be now a iudge? we wyl surely deale worse wpth the then wpth them.

Exod. xi. 5
Mat. xxi.
Act. vii. 5.

C

And as they pleased sore vpon Lot, and beganne to breake vp the doore, the menne

Abraham Genesis.

Gen. xix. c.
xii. Reg. vi

put forth their handes, and pulled Lot in to the house to them, and put to the doore. And they smot the menne that were at the doore of the house wyth blyndnesse * both smal and great: so that they could not fynde the doore. And the men saied moreover vnto Lotte: If thou haue yet here any sonne in lawe, or sonnes or daughters, or whatsoeuer thou haste in the cypre, brynge oute of thys place, because the crye of the is great * before the Lorde, whyche hath sente vs to destroye it.

Gen. xix. c.

And Lot went oute and spake vnto hys sonnes in lawe, whyche should haue maryed hys daughters, and said: stande vp and get you out of thys place, for the Lord wil destroy the cypre. But he semed as though he hadde mocked vnto hys sonnes in lawe.

D And as the mornynge arose, the angels called Lot to speede him sayng: Stādy vp, take thy wife & thy two daughters, & that that is at hande, lest thou perishe in the (b) synne of the cypre. And as he prolonged the tyme the men caughte both hym hys wyfe, and hys two daughters by the handes, because the Lorde was mercyfull vnto hym, & they brought him forth, and sette him wythout the cypre. When they hadde brought them out, they sayed: Saue thy lyfe, and looke not behynde the, neyther tarpe thou in any place of the countrey, but saue thy selfe in the mountaines, lest thou perishe, & then sayd Lotte vnto them: Oh naye my Lord: beholde

(b) The syn is taken for the synner, as malice is for wicked and for yghtrousnes, for yghtrous, as paul

Titus. i. c.

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Abraham

Genesis.

beholde, forasmuch as thy seruante hath
founde grace in thy syght, now make thy
mercy greate, whych thou sheweste vnto
me, in saupug my lyfe. For I cannot saue
my selfe in the mountaynes, leaste some
inpyfortune fall vpon me and I dye. Be-
holde, here is a cpye by, to aspe vnto, and it
is a lytle one, let me saue my selfe therin, is
it not a lytle one, that my soule maye lyue?
And he sayed to hym: see, I haue receyued
thy request, concernyng thys thyng, I wil
not ouerthrowe this cpye for whych thou
hast spoken. Haste the, and saue thy selfe
ther, for I can do nothyng, tyll thou be-
come thither. And ther fore the name of the
cpye is called zoar. And the sun was vpo
the earth when Lot was entred into zoar.

Then the Lorde rayned vpon Sodome
and Gomorra, brimstone and fyre fro the
Lord out of heauen, and ouerthrewe those
cpyes and all the regyon, and all þ dwell-
led in the cpyes, and that that grew vpon
the earth. And Lottes wyfe looked behynde
hys, and was touned into a pyller of salte.
Abraham rose vp early, and got hym to the
place, where he stode before the Lord, and
looked towarde Sodome and Gomorre,
and towarde all the lande of that country
And as he looked: beholde the smoke of the
country arose, as it had bene the smoke of
a forname. But yet when GOD destroyed
the cpyes of the region, he thoughte vpon
Abraham: and sent Lot out from the dan-
ger

Esa. xlii. d.
Jerem. l. f.
Ezech. xvi. f.

R. Pet. ii. b.
Sap. 7. a
Amos. iiii. d
Luke. xvii. f
Jude. i. b.

Abraham Genesis.

ger of the ouerthrowpnge, when he ouer-
threwe the cypres where Lot dwelle d.

And Lotte departed oute of zoar and
dwelled in the mountaynes, and hys two
doughters with him, for he feared to tarpe
in zoar: he dwelled therfore in a caue : both
he and his two doughters also.

When sayed the elder vnto the yonger:
our father is olde, and there are no mo men
in the earth come in vnto vs after the ma-
ner of all the worlde. Come therfore let vs
giue our father wine to drynke, and let vs
lye wpth hym, that wee maye saue seede of
oure father. And they gaue theyre father
wyne to dryncke that same nighte. And the
elder doughter went and laye with her fa-
ther. And he peceiued it not, nether when
she laye doune, neyther when she rose vp.

And on the morowe the elder sayed vnto
the yonger. Behold, pester night lay I wpth
my father. Let vs gyue him wine to drynke
thys nyght also, and go thou and lye wpth
him, and lette vs saue sede of our father.
And they gaue theyre father wyne to drynke
that nighte also. And the yonger arose and
laye with him. And he percepued it not: nei-
ther when shee laye doune, neyther when
she rose vp. Thus were both the daughters
of Lot wpth chylde by theyre father. And the
elder bare a son, & called him Moab, which
is the father of the Moabytes vnto thys
daye. And the yonger bare a Sonne and
called hym Ben Jamin, which is the father
of

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Abraham

Genesis.

of the children of Ammon vnto thys daye.

The .xx. Chapter,

ABRAHAM went as a straunger into the lād
of Gerar. The kyng of Gerar taketh away
hys wyfe.

AND Abraham departed thence to-
warde the south countrey and dwel-
led betwene Lades and Sur, and so
iourneyed in Gerar. And Abraham sayed of
Sara his wyfe, that she was hys ^{sister}. Gene. xii. c.
and. xxvi. b
Then Abimelech kyng of Gerar sente and
fet Sara awaye,

And God came to Abimelech by nyghte
in a dreame, and sayed to hym: See, thou
arte but a dead man for the womans sake,
whych thou hast taken awaye, for she is a
mannes wife. But Abimeleche had not yet
come nye hir, and therefore sayde: Lorde,
wylt thou slepe ryghteous people? sayde
not he vnto me, that she was his sister? yea.
and sayed not she hit selfe, that he was hys
brother? wpth a pure hearte and innocente
handes haue I done thys. And God sayde
vnto hym in a dreame. I wote it well, that
thou dydest it in the purenesse of thy hert.
And therfore I kepte the, that thou shouldest
not synne agaynste me, neyther suffe-
red I the to come nigh her. Nowe therfore
delpuer too the man hys wyfe agayne, for
he is a prophete. And lette hym praye for
the, that thou mayst lyue. But if thou delp-
uer hir not againe, be sure that thou shalt
*dye the death, with al that thou haste.

Then

Gen. ii. c.

C

Then Abimeleche rose vpp by tymes in the mornynge, and called all hys seruauntes, and coulde all these thynges in theyre eares, and the menne were sore afrayde. And Abymelech called Abraham, and sayd vnto hym: what haste thou doone vnto vs, and what haue I offended the, that thou shouldest bynge on me and on my kynge: dome so great a synne: thou haste done desdes vnto me, that oughte not to be doone.

And Abimelech sayd mozouer vnto Abraham, what sawest thou that moued the to doo thys thyng.

And Abraham aunswered, I thoughte that peraduenture the feare of God was not in thys place, and that they shoulde sle me for my wyfes sake: yet in very deede she is my syster, the doughter of my father, but not of my mother: & became my wife. And after God caused me to wander oute of my fathers house, I sayde vnto hyr. This kindnes shalte thou shewe vnto me in all places where we come, that thou saye of me, that I am thy brother.

* The fear of God among the dyces is principally taken for the honoz and sayth p we owe vnto God, & that wyth such a loue as the chy!de hath to p father.

Then tooke Abymelech sheepe and oxen, menne seruauntes, and womenne seruauntes, and gaue theym vnto Abraham, And delpuered hym Sara his wife agayne. And Abymelech sayde: beholde the Lande lyeth before the, dwelle where it, pleaseth the beste. And vnto Sara he sayde: See, I haue geuen thy brother a thousande peces of syluer, beholde thys thyng shall be

a*co

Abraham

Genesis.

A *couerpnge too thynne eyes, and vnto all that are wpth the, & vnto al men an excuse. Conerpyng, & excuse is

And so Abraham prayed vnto God, and all one.

God healed Abimeleche and his wyfe and his maidens, so that they bare chylde.

For the Lord had closed to all the matrices of the house of Abimelech, because of Sara Abrahams wife.

The .xii. Chapter.

Isaac is borne. Agar is caste out with hye pynge sonne Ismaell. The aungell comforteth Agar. The couenaunt betwene Abimelech and Abraham.

The Lorde visited Sara as he hadde saied, and dyd vnto hit & accordynge as he hadde promysed. And Sara was with chylde, and bare Abraham a sonne in hys olde age, euen the same season whych the Lord had appointed. A. Ge. xlii. b. and xlii. c. Gala. iiii. d. Heb. xi. c.

And Abraham called his sonnes name that was borne vnto hym, whych Sara * bare him Isaac, and Abraham * circumcised Isaac hys sonne when he was eyght dayes olde, as God commaunded hym. Math. i. a. Jos. xlii. a. Gen. xlii. b.

And Abraham was an hundred yere olde, when his son Isaac was borne vnto hym. And Sara saied: What he made me a laughing stock, for all that hear, wyl laugh at me. She sayde also, who woulde haue sayde vnto Abraham, that Sara woulde haue gauen chyl dren sucke, or that I shuld haue borne hym a sonne in his olde age

The childe grewe, and was weaned, and Abraham

Abraham

Genesis.

Abraham made a greate feast the same day that Isaac was weaned. Sara sawe the sonne of Hagar the Egyptyan, whych she had borne vnto Abraham a mocker.

B Then she sayde vnto Abraham: putte a
Gala. lili. c. wape thys *bondmayde and her sonne: for the sonne of this bondwomanne shall not be heyre wpth my sonne Isaac: But the wordes semed verpe greuous in Abrahams spghte, because of hys sonne. Then the Lord sayed vnto Abraham: let it not be greuous vnto the, because of the childe and of thy bondmaide. But in al that Sara hath said vnto the, hear her voice, for in *Isaac shall thy sede be called. Moreover of the son of the bondwoman wil I make a nacpon, because he is thy *sede.

Rom. fr. b
Gala. lili. b
Heb. xl. b
Age. p. vii. c

And Abraham rose vp early in the morninge, and toke breade and a bottell wpth water, and gaue it vnto Hagar, putting it on hys shoulders wpth the chylde also, and sente hys away. And she departed and wandred vp and doune in the wilderness of Be seba. When the water was spent that was in the bottell, she caste the chylde vnder a bush, and went and sate hys oute of spght a great wape, as it were a bow shote of, for she saide: I wpll not se the chylde dye. And she sate doune oute of spghte, and lifte vp hys voyce and wepte.

I And God hearde the voyce of the chylde. And the aungell of **G D D** called Hagar from aboue, and sayde vnto hys: what ayleth

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Genesis.

leth the Hagar: Feare not, for God hath
heard the voyce of the chylde where he ly-
eth. Arise and lyfte vp the chylde, and take
hym in thy hande, for I wyl make of hym
a great people. And God opened hys eyes,
and shee sawe * a well of water. And shee
wente and fylled the bottell wpth water,
and gaue the boye dryncke. And God was
wpth the ladde: and he grewe and dwelte
in the wyldernesse, and became an archer.
And he dwelte in the wildernes of Sharan
And his mother gotte him a wife oute of
the lande of Egypte.

Gen. xxi.

And it chaunced the same season, that
Abimelech and Phicol his chiefe captayne
spake vnto Abraham, sayinge: * **G O D** is
with the in all that thou doest. Nowe ther-
fore sweare vnto me euen here by **G O D**,
that thou wilt not hurte me nor my chylde
nor my childres children. But that I shalte
deale with me, and the cuntry where thou
art a straunger, accordinge vnto the kinde-
nesse that I haue shewed the: then saide A-
braham, I wyl sweare.

Gen. xxi. 8

And Abraham rebuked Abimelech for a
well of water, whych Abimelech's Ser-
uauntes hadde taken awaye. And Abyme-
lech answered, I wylle not who dydde it:
also thou toldest me not, neyther hearde I
of it afore thys daye. And Abraham tooke
shepe and oxen, and gaue them vnto Aby-
melech. And they made of them a bonde to-
gether. And Abraham set seven lambes: by
them

D

Abraham

Genesis.

them selues. And Abimelech sayde vnto Abraham: what meane these seuen lambes, whiche thou hast sette by them selues. And he answered: seuen lambes shalte thou take of my hande, that it maye bee a witness vnto me, that I haue dygged thy well: wherefore the place is called Berseba, because they sware both of them.

Thus made they a bond together at Berseba. Then Abimelech and Phicol his chiefe captayne rose vp and turned agayne vnto the lande of the Philistines, And Abraham planted a woode in Berseba, and called there on the name of the Lorde, the euerglasting God: and dwelt in the Philistine lande a long season.

The xxii. Chapter.

The saythe of Abraham is proued in offering his sonne Isaac. Christe our sacrifice is promysed. The generacion of Nachor, Abrahams brother.

Jud. viii. c.
Ecc. xliiii. c
Deu. xi. a

(a) Only
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or moſte
chefe belo-
ued aboue
other after

After these dedes, GOD did* prou
Abraham and sayde vnto hym: Abra-
ham. And he answered: here am I.
And he sayde: take thy onely (a) sonne Isaac whom thou louest, and gette thee vnto the lande Mooria, and sacrifice hym there for a sacrifice vppon one of the mountaynes whiche I will shewe thee. When Abraham rose vp early in the mornynge and called his asse, and tooke two of his meyn wryth hym, and Isaac his sonne: and clothe wood for the sacrifice, and rose vp and go-

hym too the place whyche God hadde ap- ^{the hebreue}
pointed hym. ^{phrase, as}

The thyrde daye Abraham lyfte vp hys ^{in the 19. 10.}
eyes, and sawe the place a farre off, and said ^{it. i. a.}
vnto his yongemenn: byde here wpth the
asse. And the lad wyl go ponde and wor-
shipp and come agayne vnto you. And Abra-
ham tooke the woode of the sacryfyce, and
laid it vpon Isaac hys sonne, and toke fire
in hys hande and a knyfe: And they wente
both of them together.

Then spake Isaac vnto Abraham his fa-
ther and sayed: My father? And he answe-
red, here am I, my son. And he said: Se here
is fyre and woode, but wher is the shepe for
sacryfyce? And Abraham said: my son, god
wyl proude him a shepe for sacrifice. Soo
went they both together,

And when they came vnto the place,
whyche God shewed hym, Abraham made
an aulter there, and dressed the woode, and
bounde Isaac hys sonne, and * layed hym
on the aulter, aboue vpon the woode.

And Abraham stretched forth the hys hande,
and tooke the knife too haue kyled hys
sonne. When the aungell of the Lorde cal-
led vnto hym from heauen, sayinge: Abra-
ham, Abraham? And he answered: here
am I. And he sayde: lay not thy handes vpon
the chyld, neyther do anye thyng at
all vnto him, for now I (b) know that thou
fearest God, in that thou haste not spared
thyne onely sonne for my sake.

James. ii. d.
i. Bach. ii. c

(b) That is
I haue expe-
rience that
thou fearest
God, as in
the epistle
to the
Phil. iii. c.

And Abraham lyfted vp hys eyes and looked aboute: and beholde, there was a ram caught by the hornes in the brieres. And he went and toke the ram and offered hym vp for a sacrifice in the steade of hys son. And Abraham called the name of the place, the lord wil se: wherfore it is a comē saying this daye in the mounte wyl the Lord be sene.

And the aungell of the Lord cryed vnto Abraham frome heauen the Seconde tyme, sayinge: by my selfe haue I^s sware (sayeth the Lord) because thou haste done this thyng, and haste not spared thy only sonne, that I wyl blesse the and multiplye thy seede as the starres of heauen: and as the sande vppon the sea syde. And thy seede shall possesse the gates of hys enemies. And in thy seede shall all the *nacions of the earth be blessed, because thou hast obeyed my voice. So turned Abraham agayne vnto hys yonge menne, and they rose vp and went together to Bersēba. And Abraham dwelte at Bersēba.

And it chaunced after these thynges, that one tolde Abraham, sayinge: Beholde Milca, she hath also borne chyldrene vnto thy brother Nachor: Bus hys eldest sonne and Bus hys brother, and Remuell the father of the Syryans, and Cesed, and Baso and yldas, and Jedlaph, and Bethuell. And Bethuel begatte Rebecca. These. viii. dydde Milca beare to Nachor Abrahams brother. And hys concubyne called Rahē

*Is. xlii. a
Luke. i. g
Eccl. xlii. c
Heb. vi. c.

*ge. xlii. g

Gen. xii. b.
Actes. iiii. a.
Gala. iii. b.

Abraham
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Abraham

Genesis

ma, he bare also Tebah, Baham, Thaa
and Maacha.

The .xxiii. Chapter.

Sara dieth, and is buried in the fiede that
Abraham bought of Ephron the Hethite.

Sara was an hundred and seven & twen-
ty yeare olde (for so long lyued she) and
then dyed in a heade cypre, called He-
bron in the lande of Canaan. Then Abra-
ham came to mourne and bewaile Sara.
And when Abraham stode vp from the fu-
neralls, he talked with the sonnes of Beth
sayinge: I am a straunger and a forpner a-
monges you geue me a possession to burpe
in with you, that I may burp my dead out
of my sight. And the childre of Beth answe-
red Abrahā, saying vnto him: heare vs lord.
thou art a prince of God amonge vs.

In the chiefest of oure sepulchres burpe
thy dead: None of vs shall forbydde the
hys sepulchre, that thou shouldest not bu-
rye thy dead therein. Abraham stode vp,
and reuerently thancked the people of the
lande the chyldren of Beth. And sayde vn-
to them: If it be poure myndes that I shall
burp my dead oute of my syghte, heare me,
and speake for me to Ephron the sonne of
hoar: and let hym geue me the double caue.
which he hath in the ende of hys fiede, for
so much money as it is worth, let hym geue
it me in the presence of you, for a possession
to burpe in. For Ephron dwelled amonge
the chyldren of Beth.

E.ii.

Tha

Then Ephron the Hethite answered Abraham in the audience of the chylidren of Beth, and of all that wente in at the gates of hys cypre, sayinge : Not so my Lorde, but heare me: The felde geue I the, and the caue that therein is geue I the also, and euen in the presence of the sonnes of my people geue I it the to bury thy dead in. Then Abraham bowed hym selfe before the people of the lande, and spake vnto Ephron in the audience of the people of the countrepe, sayinge: I praye the heare me, I wyll geue syluer for the fiede, take it of me, and so wyll I burye my deade there. Ephron answered Abraham, sayinge: My Lorde hearken vnto me: The lande is worth foure hundred speles of syluer: but what is that betwene the and me? bury thy dead.

And Abraham harkened vnto Ephron, and payde hym the syluer which he hadde sayde in the audience of the sons of Beth, that is to wytte, foure hundred syluer speles of curraunt money amonge marchantes. Thus was Ephrons fiede wherein the double caue is before Mamre, as well the fiede as the caue that is therein, and all the trees of the fiede, whiche growe in all the borders rounde aboute, made sure vnto Abraham for a possession, in the sighte of the chylidren of Beth, and of all that went in at the gates of the cypre. And then Abraham buried Sara hys wyfe in the double caue of the fiede that lyeth before Mamre.

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re, otherwise called Ebron in the lād of Canaan. And so both the field and þe caue that is therein, was made Abrahams sure possi-
on to burpin, of the sonnes of Beth.

The xxiii. Chapter.

Abraham maketh hys seruante to sweare and sendeth hym to seeke a wyfe for Isaac his son. The seruante was faithful, and brought Rebecca, which Isaac toke to his wyfe.

ABRAHAM was olde and strycken in age, and the Lord hadde blessed hym in all thynges. And he saide vnto his eldest seruante of hys house, whyche had the rule ouer all that he had: (a) Putte thy hand vnder my thye, that I may make the sweare by the Lord: that is God of heauen and God of the earth, that thou shalt not take a wyfe vnto my sonne, of the daughters of the Cananites, amonge whyche I dwell. But shalt go vnto my countrey and to my kynrede, and there take a wyfe vnto my sonne Isaac.

Then sayde the seruante vnto hym: what if the woman wyl not agree to come wpth me vnto thys Lande, shall I brynge thy sonne agayne vnto the lande, whyche thou camest out of? And Abraham sayd vnto hym: beware of that, that thou brynge not my sonne thither.

The Lorde God of heauen whyche toke me from my fathers house, and fro the lāde wher I was borne, and whiche spake vnto me, and sware vnto me, saying: vnto thy

E.iii.

seede

(a) to put þe hand vnder the thye, was an oth whych the hebrues vsed in suche thynges as

per teined to þe testamēt & promise of God, as in Ge. xlvii. 9

Gene. xv. 8.
Gen. xli. 26.

Abraham

Benefis.

Seede wpll I geue thys lande, he shall send his angel before the, that thou mayest take a wyfe vnto my sonne from thence. After thelesse, if þ woman wpl not agree to come with the then shalt thou be without daunger of thys oth. But aboue al thynge, bring not my sonne hyther agayne. And the seruaunt put hys hande vnder the thye of Abraham and I ware to him concerninge the matter. And the seruaunte toke ten camels of his maisters and departed, and hadde all maner goodes of his maister with him, and stode vp, and went to Mesopotamia, vnto the cpyte of Rahor. And made hys camels to lye downe without the cpyte vpon a welles syde at euen: aboute the tyme that women come to drawe water, and he sayde.

B Lord God of my maister Abraham, send me good speede thys dape, and shewe mercy vnto my maister Abraham. Lo I stand here by the well, and the daughters of the men of thys cpyte wpll come out to draw water: Nowe the damsell to whome I saye, bowe downe thy pytcher, and let me dryncke. If she saye: Dryncke, and I wpll gyue thy camels dryncke also, that same is she þ thou hast ordeyned for thy seruaunte Isaac: peradtherby shal I know that thou hast shewed mercy on my master. And it came too passe oꝛ euer he had left speakyng, that Rebecca came out, the daughter of Bethuell, sonne to Milca the wyfe of Rahor Abrahams brother, & her pytcher vpon her shoul

der

Abraham

Genesis.

der. The damsel was verpe fapre to loke vpon, a mayde and vnknowen of man. And she wente downe to the wel, and fylled her pytcher, and came vp agayne. Then the seruaunt ran vnto her and sayde: let me sup a lytle water of thy pitchcr. And shee sayde: drynke Spz.

And she hastened and let doune hyr pitchcr vpon hyr arme, and gaue him dryncke. And when she had geuen hym dryncke, she seyd: I wyl drawe water for thy camels also, vntyll they haue dronke inough. And she poured out hyr pytcher into the troughe hastily, and ranne againe vnto the well, tooft water: and drew for all hys camelles. And the felowe wondered at her. But helde his peace, to wete whether the Lord had made his iourney prosperous or not. And as the camels had left drynkyng, he tooke a golden ^{b)} earring of half a spkle weight, & two bracelets for hyr hands, of .x. spcles weight of gold, and said vnto hyr: Whose daughter art thou? tell me: is there come in thy fathers house for vs to lodge in? And she said vnto him: I am the daughter of Bethuel sonne of Milca, whiche she bare vnto Jacob: and sayd moreouer vnto him: we haue lytter and prouender inough, & also rume to lodge in.

b) Earrings
or deckings
either to ap-
parell the
face & fore-
head of the
woma, or
eares, and
bracelets is
to decke the
armes or
hands,

D

And the man bowed hym selfe, and worshipped ^{c)} the Lorde, & sayd, blessed be the Lord God of my master Abraham, whych is geue ceaseth not to deale mercifully and truely

c) To wor-
shipp, is here
to geue
thanks.

E.iii.

wyth

Abraham

Genesis.

wyth my maister, and hath broughte me the
waye to my maisters brothers house. And
the damsell ran and tolde vnto them of hir
mothers house these thynges. And Rebec
ca had a brother called Laban.

And Laban ran out vnto the mā, to the
well: for as sone as he had sene the earrin
ges and the bracelettēs vpon hys sisters
handes, and heard the wordes of Rebec
ca hys syster, sayinge: thus sayed the man
vnto me, then he wente out vnto the man.
And so, he stode yet wyth the camels by the
well syde. And Laban sayde, come in thou
blessed of the Lorde. Wherefore standest
thou wythout? I haue dressed by the house
and made rowme for the camels. And then
the man came into the house, and he vnbry
deled the camels: and brought lytter: and
prouēder for the camels, and water to wash
his fete, & they fete that wer with him, and
there was meate set before hym to eate.
But he sayed I wyl not eate, tyll I haue
said my message. And he sayed: say on. And
he sayd: I am Abrahams seruaunt, and the

h) God blec
seth vs, whe
he geureth
vs his bene
fites, and
enrseth vs
when he sa
beth them
an eye.

Lord hath (d) blessed my maister out of me:
sure, so that he is become greate, and hath
geuen him shepe, oxen, syluer and gold, mā
seruauntes, mayde seruauntes, camels and
asses. And Sara my maysters wyfe bare
him a sonne, when she was olde: to whom
he hath geuen all that he hath. And my mai
ster made me swere, sayinge: thou shalt not
seke a wyfe to my son, amonge the daugh
ters

Abra
ters
dwe
to m
my l
wha
he sa
wait
prose
a wy
my f
mess
the o
my n
An
said:
ham,
whic
thys
meth
lyr:
dypn
thou
came
hath
An
kyn
forth
wen
sayd
mad
hys
geue
and

Abraham

Genesis.

ters of the Cananytes, in whose lande I dwel But shalt go too my fathers house, & to my kynred, and there take a wyfe vnto my sonne. And I sayde vnto my mayster: what if the wyfe wyl not folowe me? And he sayed vnto me: The Lord before whō I walke, wyl sende hys aungel with the, and prospere thy iourney, that thou shalt take a wyfe for my sonne, of my kynred, and of my fathers house. But if (when thou comest vnto my kynred) they wyl not geue the one, then shalt thou beare no perelle of myne othe.

And I came thys daye vnto the wel, and said: O Lord, the God of my maister Abraham, if it be so that thou make my iourney which I go, prosperous: behold I stand by thys wel of water, and when a byrgyn cometh forth to drawe water, and I saye to hyr: geue me a lytle water of thy pitcher to drynke, and she saye agayne to me: drynke thou, and I wyl also drawe water for thy camels: that same is the wyfe whō the lord hath prepared for my maysters sonne.

And afore I had made an ende of speaking in myne harte: behold Rebecca came forth, and hyr pitcher on hyr shulder, & she went downe to the well and drew. And I sayde vnto hyr: geue me dryncke. And she made haste and toke downe hyr pitcher fro hyr shulders, and sayd: drynke, and I wyl geue thy camels drynke also. And I drinke, and she gaue my camels dryncke also. And I asked

Gen. xxiii. b
xxiii. c

(e) That is
as much to
say in this
as to them

pleasure, ge
eleneſs oꝝ
kyndnes as
iii. Reg. xx
(f) The
right oꝝ left
hande is no
more to ſay,
but tel me
one thing oꝝ
other, & I
mape know
wher unto
to ſicke, &
is a phraſe
of 2. Heb. xii.

Asked hyꝝ ſayinge: whoſe daughter arte
thou? ſhe aunſwere d: the doughter of Be-
thuel Rahors ſonne, whom Milca bare vn-
to hym, And I put the rare ringes vpon hy
face, and the bracelettes vpon hyꝝ handes.

And I bowed my ſelfe, and worſhypped
the Lord, and bleſſed the Lord God of my
maſter, Abraham, whꝛche had broughte
me the ryght way, to take my maſters bro-
thers daughter vnto his ſonne. Now ther-
foze if ye wyl deal (e) mercifully & trulpe
wꝛth my maſter: tell me: if not telle me al-
ſo that I mape turne me to the (f) ryghte
hande oꝝ to the lyfte.

Then aunſwered Laban and Bethuel,
ſayeng: The thing is proceeded of the lord,
we cannot therefore ſape vnto the, eꝛther
good oꝝ badde: beholde Rebecca befoze thy
face, take hyꝝ and go, and let her be thy mai-
ſters ſonnes wife, as the lord hath appoin-
ted. And whē Abrahams ſeruaunte hearde
theyꝝ words, he bowed him to the lord, flat
vpon the earth. And the ſeruat toke forth
jewels of ſiluer, and jewels of gold & rap-
ment, and gaue them to Rebecca: but vnto
hyꝝ brother and to hyꝝ mother he gaue ſpi-
ces. And then they ate and dranke, bothe
he and the men that were wꝛ him, and tary-
ed all nyght and roſe vp in the morning.

And he ſayd: let me depart vnto my mai-
ſter. But hyꝝ brother and hyꝝ mother ſaid:
lette the damſell abyde wꝛth vs a whyle, at
the leſſe ten dayes, and then go thy wayes
And

Abraham

Benelis.

And he sayed vnto them: hinder me not: for the lord hath prospered my iourney. Send me away, that I maye goo to my maister. And they sayde: let vs call the damsel, and wpt what she sayth to the matter. So they called forth Rebecca, and sayed vnto hyr: wilt thou go wpth this man. And she said: yea. So they lette Rebecca their syster goo wpth her horse and Abrahams seruant, & the men þ were wpth him. And they (g) bles sed Rebecca, and sayd vnto hyr: Thou art our syster: growe into thousand thousands, and thy seede possesse the gates of theyr enemies. And Rebecca arose & hyr damiels, and sat them vp vpon the camels & wente their way after the man. And the seruante toke Rebecca, and went hys way.

And Isaac was commyng from the well of the *punge and seinge, for he dwelt in the south countrey, and was gone out to walke in hys meditacons about the euen tide. And he lyft (h) vp his eyes & loked, and beholde the camels were commyng. And Rebecca lift vp hir eyes, and whē she saw Isaac she lighted downe of the camel, and sayde vnto the seruant: what man is this that commeth agaynst vs in the field? And the seruant sayd: it is my master. Thē she toke hir mantel, and put it aboute her. And the seruant tolde Isaac all that he hadde done. Then Isaac brought her into his mother Saras tent, and, toke Rebecca, & she became hys wyfe, and he loued hir: and so

(g) To bles a mā's neigh bour is to pray for him & wishe him good, & not to wag two syngers ouer hym.

Gene. xvi. d

(h) The exercise of the spirite, & lif tyng vp of the mynd to God, as called meditacons.

was

Abraham Genesis.

was Isaac comforted ouer hys mother.

The. xxb. Chapter.

Abraham taketh Ketura to hys wyfe, and begetteth many chyl dren. Abraham dyeth & geueth all hys goodes to Isaac. The genealogy of Ismael. The byrth of Jacob & Esau. Esau selleth hys tytle of inheritaunce for a messe of porage.

A

Abraham toke hym another wife called Ketura, whych bare hym Simra, Jecklan, Medan, Midian, Jethback, Suah. And Jecklan begat Seba and Dedan. And the sonnes of Medan were Assurym, Letusim and Leumim. And the sonns of Midian were Ephra, Ephraim, Hanoth, Shimon, and Shimon. All these were the chyl dren of Ketura. But Abraham gaue all that he had, vnto Isaac, and vnto the sons of hys concubynes he gaue giftes, and sent them away from Isaac hys sonne (whyle he yet lyued) eastward, vnto the east countrey.

Gen. xxx. a

* Ge. xvi. c
* But with
the company
of the an-
cient fathers
he dyed in
the same say-
ing that he dyd.

These are the dayes of the lyfe of Abraham whych he lyued: C. & lxxv. yere, and then fell sick and dyed, in a lustye age, (whiche he had lyued ynough) and was put vnto hys people. And hys sons Isaac and Ismael buried him in a double caue in the feld of Ephron sonne of Zohar the Hethite before Mamre, whych felde Abraham bought of the sonnes of Heth: There was Abraham buried and Sara hys wife. And after the death of Abraham, God blessed Isaac hys sone, whych dwelled by the well

of

Isaac

Genesis.

of the Iyuyng and Ieyng.

These are the generacions of Ismael **B**
Abrahams son, whych Hagar the Egyptian
Saras handmayde bare vnto Abrahā. And
these are the names of the sons of Ismael,
wth their names in their kyndreds. The eldest
sonne of Ismaell Neuaioth, then Cedar,
Adbeel, Gibsam, Mysma, Duna, Masā,
Hadar, Thema, Jetur, Naphis, and Bed-
ma. These are the sonnes of Ismaell, and
these are their names, in theyr townes and
castels* twelue prynces of nacpons. And **Gen. xlv. c.**
these are the yeares of the lyfe of Ismaell, **i. Para. i. b**
an. L. xxxvii. yere, and then he fel sycke, and
dped, and was layde vnto hys people. And
he dwelt from Euila vnto Sur that is be-
fore Egypte, as men go towarde the Assy-
rians. And he dped in the presence of al his
brythren.

And these are the generacions of Isaac **C**
Abrahams sonne: Abraham begatte Isaac.
And Isaac was. xl. yere old when he toke
Rebecca to wyfe the doughter of Bethu-
el the Sirian of Mesopotamia, and syster
to Laban the Sirien.

And Isaac made intercessyon vnto the
Lorde for hys wife, because she was barē:
and the Lorde was intreated of hym, and
Rebecca hys wyfe conceived: and the chil-
dren stroue togyther wpythin hyr. When she
sayde: if it should go so to passe, what hel-
peth it that I am wpyth chyld? And she wēt
and asked the Lorde. And the lord said vnto
to

¶ By this, it
people is
signified to
us the lawe
and the gos-
pell, as ye
may read in
Gala. iii. d

D
Ole. xlii. b

(a) Simple
he is simple
that is with
out craft &
deceite, and
continueth
in beleuyng
& executyng
of gods wil
* Abdi. i. a
¶ Heb. xii. e.
b) Heritage
signifieth
here the ty-
tle, & ryghte
inheritance
þ the eldste
son hath af-
ter hys fas-
thers death
Gen. xlii.

to hir : there are ¶ two maner of people in
thy wombe, and two nacyns shall spring
out of thy bowels, and the one nacyn shall
be mightyer than the other, and the eldest
shall be seruaunt vnto the yonger.

And when hir time was come to be deli-
uered : behold there were two twyns in hir
wombe. And he that came oute firste was
redde and roughe ouer as it were an hyde:
and they called hys name Esau. And after
ward his brother came oute, his hand hol-
dyng Esau by the * heele. Wherefore hys
name was called Jacob. And Isaac was
ix. yeare olde when she bare theym and the
boyes grewe, and Esau became a cunning
hunter, and a til manne. But Jacob was a
(a) simple man, and dwelled in the tents
Isaac loued Esau, bicause he dyd eat of
his venyson, but Rebecca loued Jacob.

Jacob sod potage, and Esau came from
the felde and was werpe, and sayed to Ja-
cob: let me suppe of the redde potage, for I
am faynt. And therfore was hys name cal-
led * Edom. And Jacob saied: selle me this
day thy ¶ (b) heritage. And Esau answered
red: Lo I am at the point to dye, and what
profite shall this herptage do me? And Ja-
cob sayd: * I were to me then this day. And
he swore to hym, & sold hys heritage vnto
Jacob. Than Jacob gaue Esau bread and
potage of redde rise. And he ate and drocke
and rose vp, and went his waye. And so
Esau regarded not his herptage.

Tho

The sojourn of Isaac toward Abimelech.
 The promises made to Isaac and his seed. Isaac is rebuked of Abimelech for calling his wife sister. The chiding of the shepherds for the wells. Isaac is comforted. The league between Abimelech and Isaac.

And there fell a dearth in the land, past springe the first dearth that fell in the dayes of Abraham. Wherefore Isaac went to Abimelech kyng of the Philistynes vnto Berar. Then the Lord appereth vnto hym, and sayd: Go not doune into Egypt, but abide in the land which I bid the sojorne in that lande; and I will be with the, and wil blesse the: for to thy seed I wil geue all these countreies. And I will performe the othe which I made to Abraham thy father, and will multiplye thy seed as the starrs of heauen, and wil geue to thy seed all these countreies. And thow eke thy seed shall all the nacjons of the earthe be blessed, because that Abraham harkened vnto my voyce, and kept myne ordynances, commaundementes, statutes & lawes. **B**

And Isaac dwelled in Berar. And the men of the place asked hym of his wyfe, and he said that she was his sister: for he feared to call her his wyfe, lest the men of the place should haue kylled hym for hyr sake, because she was beautifull to the eye. And it happened after he had bene there longe tyme, that Abimelech kyng of the Philistynes

Gen. xli. b
 and. xlii. d
 & Gen. xv. a
 and. xxi. c
 Eccl. xliii. d

Gen. xli. c
 and. xx. a

Isaac

Genesis.

Isaac looked out of a window, and saw
Isaac sportyng with Rebecca his wife. And
Abimelech sente for Isaac and said: Se, she
is of a surety thy wyfe, & why saydest thou
that she was thy syster? And Isaac sayd
to him: I thought that I myght peradventure
haue died for hir sake. Then sayed
Abimelech: Why hast thou done this to vs,
one of the people myghte lightly haue lien
by thy wyfe, and so shouldeste thou haue
brought synne vpon vs. Then Abimelech
charged all hys people, sayyng: he that tou-
I cheth thys mannes wife, shall vndoubtedly
dye for it.

And Isaac sowed in that land, & found
in that same yere an. x. fold as much: for
the Lorde blessed him, and the man waxed
myghty, and went forth and grewe: till he
was excedyng great, that he had possession
of shepe, of oren, and a myghty house-
hold, so that the philistynes had spyte at
hym: in so much that they stopped and fyl-
led vp wpth earth al the welles whych his
fathers seruauntes dygged in hys fathers
Abrahams tyme. Then said Abimelech vnto
Isaac: gette the from me, for thou art
D myghty: then we a great deale. Then Isaac
departed thence, & pitched hys tente
in the valey Berar, and dwelte there. And
Isaac dygged agayne the welles of water
whych they digged in the daies of Abraham
hys father, whych the philistynes had stop-
ped after the death of Abraham, and gaue
them

them the same names whypche hys father gaue them. As Isaacs seruauntes dygged in the valey, they founde a well of lpyunge water. And the herdmē of Berat did stryue wpth Isaacs hetdmen, sayinge: the water is ours. Then he called the well Escke, because they stroue wpth hym.

Then they dygged another well, & they stroue for that also. Therefore called he it Sirena. And then he departed thence, and digged another wel, for whypch they stroue not: therefore called he it Rehoboth, sayinge: the Lord hath nowe made vs rounge, and we are (a) encreased vpon the earthe.

Afterwarde departed he thence, and came to Berseba. And the Lorde appeared vnto hym the same nighte, and sayde: I am the God of Abraham thy father, feare not, for I am wpth the, and wil blesse the, and multiplye thy sede, for my seruaunt Abrahams sake. And then he builded an aultare there and called vpon the name of the Lord, and there pitched his tente. And there Isaacs seruauntes dygged a well.

Then came Abimelech to hym from Berat and Ahusath his frend, and Phicol his chiefe captayne. And Isaac sayd vnto the: wherfore come ye to me, seying ye hate me and haue putte me awaye from you? Then sayde they: we sawe that the * Lord was wpth the, and therfore we sayed, that there should be an oth betwene vs and the, and that we wold make a bond wpth the, that

E

(a) That is after so greet paynes and laboures, god hath geuen vs rest and quietnes. For quiernes dothe open and encrease the hert, and sadnes restrain it, as in Ge. xix. d. Psal. xiii. a. F. Gene. xxi. c. Iud. xi. b.

Isaac

Genesis.

thou shouldeste do vs no hurte, as we haue
not touched the, & haue done vnto the no-
thyng but good, and sente the awaye in
peace: for thou art now the blessed of the
lorde. And he made them a feaste, and they
eate & dracke. And they rose vp early in the
mornynge, and sware one to another. And
Isaac sente them awaye. And they departe
from him in peace. And that same daye
came Isaacs seruauntes, and toulde hym
of a well whych they had dygged: and said
vnto him that they had found water. And
he called it Seba, wherefoze the name of
egypt is called Berseba vnto this day. And
Esau was. xl. yere olde & toke to hys wifes
Audyth the doughter of Beer an Bechite,
and Basemath doughter of Elon an Be-
thyste also, & these two wyues were a greate
griefe to the minde of Isaac and Rebecca.

The. xxvii. Chapter.

Jacob stealerh the blessinge from Esau by
his mothers counsel. Isaac is sad. Esau is co-
forted. The hatred of Esau toward Jacob.

A And it came to passe that Isaac was
ed old and his eyes were dym, so that
he coulde not se. Then called he
Esau hys eldest sonne and sayde to hym: my
sonne. And he answered hym, here I am.
And he sayde: behold, I am old, and know
not the daye of my deathe: now therefore
take thy atyller, and the quiver and thy
bowe, and gette the to the feldes, and kill
me some venison, and dresse me meat such

Isaac

Benêlis.

as I loue, and byrnye it me, and let me eat
that my soule maye (a) blesse the afore I
dye. And Rebecca herde when Isaac spake here, is to
to Esau hys sonne. And as soone as Esau wythe good
was gone to the fælde to hunte venyson, or to pray to
and too byrnye it, thee spake vnto Jacob god for hym
her sonne: sayinge: Beholde I haue herde
thy father talckynge wyth Esau thy bro-
ther and sayinge: byrnye me venyson and
dresse me meate that I maye eat and blesse
the before the Lord, er I die. Now therefore
my sonne heare my voyce in the whiche I
commaunde the: get thee to the flocke, and
bring me thence two good kids, and I wyl
make meate of theym for thy father, suche
as he loueth, And thou shalte byrnye it to
thy father, and he shall eat, and blesse the
before hys deathe.

Then sayed Jacob to Rebecca hys mo-
ther: behold Esau my brother is rough, and
I am smoth. My father shall parauenture
fele me, & I shal seme vnto hym as though
I wente aboute to beggple hym, and so shal
he byrnye a curse vpon me, for a blessinge:
and his mother sayde vnto hym: Upon me
(b) be the curse my sonne, onelye heare my
voyce, and go and fetch me them. And Ja-
cob wente and fet them, and brought them
to hys mother: And hys mother made mete
of them, accordynge as hys father loued.
And she wente and sette goodlye raymente
that was her eldest sone Esaus, whych she
had in the house wyth her, & put them vpon
soul, as I

J.ii. Jacob

and wicked
nes. And the
other to the
body, as all
reporall mi
series & wret
chdnes, as

Jacob her pongest son, & he put the skyn
nes vpon hys handes & vpon the smoth of
his necke. And he put the meate and bread
whych he hadde made: in the hande of her
sonne Jacob.

And he wente into hys father, sayinge:
C my father. And he aunswered: here am I,
who art thou, my son? And Jacob sayd vn-
to hys father: I am Esau thy eldest son, I
haue done as thou baddest me: arise, spt vp
& eate of my venison, that thy soule maye
blesse me. But Isaac sayd vnto hys sonne:
how commeth it that thou hast found it so
quyckly, my son? He answered: The Lord
thy God brought it to my hand. Then said
Isaac vnto Jacob: come nere, & let me fele
the, my son, whether thou be my son Esau
or not. Then went Jacob to Isaac hys fa-
ther & he felt him and sayd: the voice is Ja-
cobs voice, but the hands are þ hands of E-
sau. And he knewe him not, because his ha-
des were roughe as hys brother Esaus han-
des: and so he blessed hym.

D And he asked him: art thou my son Esau
And he sayd: I am. Then sayde he: brynge
forth, & let me eat of my sons venison, that
my soule maye blesse the. And he broughte
him, and he eat. He brought him wine also
and he drake. And his father Isaac said vn-
to him: come nere & kisse me mi son. And he
went vnto him kissed him. And he smelled
the sauour of hys raiment, & *blessed hym:
and sayed: Se, the smell of my son is as the

smell

Gen. lli e
Deu. xlii. a.
Deu. xliii. a

* Eccl. lli. d
Heb. xi. g

Smel of a felde which the lord hath blessed.
 God geue the of the (c) dew of heauen, and
 of the fatnesse of the earth, and plentye of
 (d) corne & wine. People be thy seruaunts,
 and nacions bowe vnto thee. Be Lorde o-
 uer thy bzethren, and thy mothers children
 gouerne vnto thee. Cursed bee he that curseth
 thee, and blessed be he that blesteth thee.

As soone as Isaac had made an ende of
 blessing, Jacob was scarce gon out fro the
 presence of Isaac his father, but Esau his
 brother was come from hunting, and had
 made also meate, and broughte it vnto hys
 father, & sayde vnto hym: Aryse my father
 and eate of thy sonnes venyson, that thy
 soule may blesse me. When hys father Isa-
 ac sayde vnto hym: who arte thou? he aun-
 swered: I am thy eldeste sonne Esau. And
 Isaac was a stonyed out of measure, & said:
 Where is hethen that hath hunted venysō
 and broughte it me, and I haue eaten of all
 before thou cameste, and haue blessed hym,
 & he shal be blessed still. When Esau herde
 the words of hys father, he cryed out great-
 ly and bytterlye aboue measure, and sayde
 to hys father: blesse me also my father.

And he sayde: thy brother came with sub-
 teltie, and hath taken awaye thy blessing,
 Then said he: He maye well be called Ja-
 cob, for he hath vndermined me nowe two
 tymes, fyrst he tooke awaye my herptage:
 and se nowe hath he taken away my bles-
 syng also. And he sayde: haste thou kepte

(c) By thys
 word de we,
 is vnderstand
 of the he-
 bynes, all þ
 is in the fir-
 manēt th ac
 cōforteth þ
 earth, as þ
 sun, þ moō
 rayne & tem-
 peratenes.

As by the
 fatnes of þ
 earth, they
 vnderstand
 all that is
 brought
 forth be-
 neth in
 earth, as in
 Exod. xvi. &
 Ithume. xi. b
 &

(d) By corne
 & wyne, is
 vnderstand
 abundance
 of al tempo-
 ral thyngs,

Isaac

Benelie.

neuer a blessinge for me?

Isaac answered, and sayd vnto Esau: beholde I haue made hym thy Lorde, and al hys mothers chyldren haue I made hys seruauntes. Moreover, wpth corne and wyne haue I stablyshed hym, what can I do vnto the now my sone? And Esau sayed vnto his father: hast thou but that one blessinge my father? blesse me also my father, so lyfted vp Esau hys voyce and * wepte.

* Heb. xli. c

Esau is also Chan Isaac hys father answered and sayde vnto hym: beholde thy dwellinge place shall haue of the fatnes of the earthe

so blessed of his father.

and of the dewe of heauē from aboue. And wpth thy swerde shalt thou lyue, and shalt be thy brothers seruaunte. But the tyme wpll come, when thou shalt get the maiestyre, and lowse hys pocke from thy necke.

Abol. l. o

And Esau * hated Jacob, because of the blessinge wpth whych he hys father blessed hym, and sayed in hys herte: The dayes of my fathers sorowe are at hande, for I wpll slep my brother Jacob. And these wordes of Esau her eldest sonne were tolde to Rebecca. And shee sente and called Jacob her pongest sonne, and saide vnto hym: behold thy brother Esau threateneth to kyll the now, therfore my sone heare my voice, make the redye, and fflye to Laban my brother at Haran, and tary wpth him a whyle tyll thy brothers fearcenesse be aswaged, and tyll thy brothers wraath tourne awaye from the, and he forget that whych he thou

hast

haste done to hym. Then wyll I sende and
fet the awaye from thence. Why shoulde
I lose you bothe in one dape. And Rebec-
ca spake to Isaac: I am werpe of my lyfe,
for feare of the daughters of Beth. If Ja-
cob take a wyfe of the daughters of Beth
such one as these are, or of the daughters of
the land, what luste shoulde I haue to liue?

The. xxviii. Chapter.

¶ Jacob is sente into Mesopotampa, to Labā
for a wyfe. Esau marrieth an Ismaelite. Jacob
dreaweth a dreame. Christe is promysed. Ja-
cob maketh a vowe.

Then Isaac called Jacob hys sonne, and
blessed hym, and charged hym,
saying: se thou take not a wyfe of the
daughters of Canaan, but arysle and gette
the to Mesopotampa to the house of Be-
thuell thy mothers father: and theretake
the a wyfe of the daughters of Laban thy
vnclē. And god almighty bles the, increase
the, and multiply the that thou mayste be
a nūbre of people, & geue the the blessinge
of Abraham: both to the and to thy seede
wyth the, that thou mayst possesse the land
(wherin thou art a stranger) whyche God
gaue vnto Abraham. Thus Isaac sēt forth
Jacob to go to Mesopotampa vnto Labā,
sōne of Bethuel the Syrien, and Brother
to Rebecca Jacobs and Esaus mother.

When Esau sawe that Isaac had bles-
sed Jacob, and sente hym to Mesopota-
mpa to fet hym a wyfe thence, & that as he

J. iiii. blessed

Jacob is
blessed.

B
Dec. xli. d.

Isaac

Genesis.

blesſed hym, he gaue him a charge, ſaying:
ſe thou take not a wyfe of the daughters of
Canaan: and that Iacob had obeyed hys
father and mother, and was gone too Me-
ſopotamia: and ſeing alſo that the daugh-
ters of Canaan pleaſed not Iſaac hys fa-
ther, then wente he vnto Iſmaell; and
toke vnto the wyues whych he had, Ma-
hala the daughter of Iſmaell Abrahames
ſonne, the Syſter of Nabaioth too be hys
wyfe. Iacob departed frome Beſſeba, and
wente towarde Haran, and came vnto a
place, and tarped there all nyghte, becauſe
the ſonne was downe. And tooke a ſtone of
the place, and putte it vnder hys head, and
layd hym downe in the ſame place to ſleepe.
And he dreamed: and beholde there ſtoode
a ladder vpon the yearth: and the top of it
reached vp to heauen. And ſee, the aungels
of God wente vp and downe vppon it, yea
and the Lord ſtoode vpon it, and ſayd.

I am the the Lord God of Abraham thy
father, and the God of Iſaac. The lande
on whych thou ſleepeſte wyl I gyue the
and thy ſeede. And thy ſeede ſhall be as the
duſte of the earth: and thou ſhalt ſpreade
abrode: weſte, eaſt, northe, and ſouthe. And
thorowe the and thy ſede, ſhall all the kyn-
redes of the earth be bleſſed. And ſee I am
wyth the, and wyl be thy keper in all pla-
ces whether thou goeſte, and wyl brynge
the agayne into thys lande: neyther wyl I
leauē the tyll I haue performed all that I
haue

Esau mar-
ried an Iſ-
maelite.

Iacob dre-
amed.

1. Pa. xvi. e

haue prompted the.

When Jacob was awaked oute of hys
 sleepe, he sayde: surelye the lordes is in thys
 place, and I wylste not. And he was a fraide
 and sayde: howe feareful is this place: it is
 none other but euē the *house of God, and
 the gate of heuē. And Jacob stode vp early
 in the mornynge and toke the stone that he
 had layd vnder hys head, and pytched it vp
 an ende, & poured oyle on the top of it. And
 he called the name of the place Bethell, for
 the name of the cytpe was called Lus, be-
 fore tyme. And Jacob bowed a bowe, saye-
 ing: If God wil be with me, and wyl kepe
 me in this iorney whych I go, and wil geue
 me bread to eate, and clothes to put on, soo
 that I come agayn vnto my fathers house
 in salfte: then shall the Lorde be my God,
 and thys stone, whych I haue sette vp vñ
 ende, shall be Goddes house, and of all that
 thou shalt geue me, wil I geue * the tithe s
 vnto the.

The. xxix. Chapter.

Jacob commeth to Laban and serueth senē
 yere for Rachel. Lea was brought to his bed in
 stede of Rachel. He marieth the both, & serueth
 yet. vii. yere more for Rachel. Lea conceueth.

Then Jacob lyfte vppē hys feete, and
 wente towarde the Est countre. And
 as he looked aboute, beholde there was
 a well in the fælde, and three flockes of
 shepe laye thereby (for at that wel were the
 flockes watered) and ther lay a great stone
 at

D

* He calleth
 it the house
 of god be
 cause of the
 householde
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 he ther saw
 we in lyke
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 the church
 of Iyme and
 stone the
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 che of God
 as Paule
 teacheth
 i. Cor. iiii.
 ii. Cor. vi.
 Tithes of
 tenthes.

Jacob

Genesis.

at the well mouth. And the maner was to
brynge the flockes thither, and roule the
stone from the welles mouth, and to water
the shepe, and to put the stone agayn vpon
the welles mouth vnto his place. And Ja-
cob sayed vnto them: Brethren whence be
ye? And they said, of Haran are we. And he
sayed vnto them: knowe ye Laban the son
of Mahor? And they sayde: we knowe him,
And he said vnto them: is he in good helth?
And they sayed: he is in good helth, and be-
holde, his doughter Rachel commeth with
the shepe. And he said: lo, it is yet a greate
while to nyghte, neither is it tyme that the
catel shuld be gathered toghether, water the
shepe and go and fede the. And they said: we
may not tyl al the flockes be brought toge-
ther, and the stone be rouled from the wels
mouth, and so we water our shepe.

Rachel he-
peth hys fa-
thers shepe.

¶ While he yet talked with them: Rachel
came with hir fathers shepe, for she kepte
the. And as sone as Jacob sawe Rachel the
doughter of Laban his vncle, & hys vncles
shepe, he went and rouled the stone from
the welles mouth, & watered the shepe of La-
ban his mothers brother. And Jacob kysed
Rachel, and lifte vp his voyce and wepte:
& tolde her also that he was hir fathers bro-
ther, and Abeccas son. Then Rachel ran
and tole hir father.

¶ When Laban hearde tell of Jacob hys
sisters son, he ran to meete him, and imbra-
ced hym, and kysed him, and brought hym
to

Jacob
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Laban

Jacob

Genesis.

to hys house. And then Jacob told Laban all the matter. And then Laban sayd: well, thou art my bone and my flesh. Abide wpth me the space of a moneth. And afterwarde Laban said vnto Jacob: Thoughe thou be my kinsman, shouldest thou therfore serue me for nought? tel me what shal thy wages be? And Laban had two daughters, the elder called Lea, and the yongest Rachel. Lea was soze eied, but Rachell was beautifull and well fauoured. And Jacob loued hir well, and sayed: I wpll serue the seven yeare for Rachel thy yongest doughter. And Laban aunswered: it is better that I geue her to the, then to another man: abide therfore with me.

And Jacob serued * seven yeares for Rachell, and they semed vnto him but a fewe daies, for the loue he had to her. And Jacob sayde vnto Laban: geue me my wfe, that I maye lye with her, for the tyme appoynted is come.

Gen. xxi. d.
Jacob ser-
ueth seven
yeare for
Rachell.

Then Laban bade al men of that coun-
tre, and made me a feaste, And when euen
was come, he tooke Lea his doughter, and
broughte hir to him, & he laye with hir. And
Labā gaue to his doughter Lea, 3 ilpham
hys mayde to be hir seruante. And whē ʒ
moringe was come behold it was Lea.

Then said he to Labā: wherfore hast plai-
ed thus with me? did not I serue ʒ for Ra-
chell, wherfore then hast thou beggled me.
Laban aunswered: it is not tye manner of
thys

**Jacob mar-
ryeth two
daughters
of his mo-
thers by
her.**

this countrey, to marpe the pongest before
the eldeste. Passe oute this weke, and then
shall thys also be gguen the for the seruice,
whych thou shalt serue me yet seven yeres
more. And Jacob did euē so, & passed out
weke, & thē he gaue him Rachel his dought-
ter to wife also. And Labā gaue to Rachel
hys doughter, Bilha his handemayd to be
hir seruante. So lape he by Rachell also,
and loued Rachell more then Lea, and ser-
ued him yet seven yeaeres more.

If When the lord saw that Lea was despi-
sed, he made hir frutfull: but Rachell was
baren. And Lea conceived and bare a son,
and called his name Ruben, for she sayed:
the Lord hath looked vpon my *tribulaciō
And now my husband wil loue me. And she
conceived agayne and bare a sonne, & said
the lord hath hearde that I am despyled, &
hath therfore geuē me this sonne also, & she
called him *Simeō. And she conceived yet
& bare a sōne, and said: now this ones will
my husband kepe me company, bicause I
haue borne him thre sonnes: and therefore
for she called his name Levi. And she con-
ceiued yet agayne & bare a sonne, sayinge:
now wyl I praise the lord therfore she cal-
led his name Iuda, and lest t bearinge.

The. xxx. Chapter.

If Rachel and Lea, keyng both vareyn, giue
their maidens into their husband, and they
bare hym chyldren. Jacob deceyueth Laban
in the conceyving of thre shepe and hyds. Ja-
cobs reward for hys seruice.

**Ruben is
borne.
Deu. xvi. b**

**Simeon is
borne,
ii. Par. ii. a**

**Leui is
borne.**

**Iuda is
borne.**

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When Rachel saw that she bare Ja-
cob no chyl dren, she enuied hyr sister
and sayed vnto Jacob: Gue me chil-
dren or els I am but deade. Then was Ja-
cob wroth with Rachel, sayinge: Am I in
Gods stede, which kepeth from the fruyte
of thy wombe? Then she sayed: heare is my
mayde Billa: Ipe wpth hir, that she maye
beare vpon my lap, that I maye be encrea-
sed by hir. And she gaue hym Billa hir had
mayde to wyfe, And Jacob laye wpth hyr:
and Billa cōcepued and bare Jacob a son.
Then sayed Rachel. God hath geuen sen-
tence on my syde, and hathe also hearde my
poyce, and hath gauen me a sonne: There-
fore called she hym Dan. And Billa, Ra-
chels mayde concepued agayne, and bare
Jacob another sonne. And Rachell sayed:
God is tourned, & I haue made a chaunge
wpth my syster, and haue gotten the vpper
hand. And she called his name Rephthayl.

When Lea sawe that she had lyfte bea-
rynge, she toke Silpha hir maid, and gaue
her Jacob to wife. And Silpha Leas maid
bare Jacob a sonne. Then sayde Lea: good
lucke: and called hys name Gad. And Sil-
pha Leas mayde bare Jacob another sōne
Then sayd Lea: happy am I, for the dought-
ers wll calle me blessed, and called hys
name Aser.

And Ruben went out in the wheather-
best tyme, and found (a) mandragoras in þe sandes
speldes

goras, the
Hebrues cal
it an earbe,
or rather a
roote that
beareth the
similitude
of mans bo-
dy. Other
cal it an ap-
ple, whiche
being eaten
with meate
causeth con-
ception.

Jacob

Genesis.

fields, and brought them vnto hys mother
Lea. Then sayed Rachell to Lea: geue me
of thy sonnes mandragoras, And Lea an-
swered: Is it not ynough that thou hast ta-
ken awape my husbände, but woldest take
awape my sonnes mandragoras also?
Then sayd Rachel, well let him slepe wth
the this nighte, for thy sonnes mandrago-
ras. And when Iacob came from the felde
at euen, Lea, went out to mete hym, & said:
Ipe with me, for I haue boughte the wth
my sonnes mandragoras.

And he slepte wth hyr that nyghte. And
God heard Lea, tha shee conceived & bare
vnto Iacob the fift sonne. Then said Lea:
God hath geuen me my reward, because I
gaue my mayden to my husbände, and he
called him Issacher. And Lea conceived yet
again, and bare Iacob the sixte son. Then
sayde she: God hath endewed me wth a good
dowry. Now wil my husband dwel with me
because I haue borne him sixe sonnes, and
called his name Zabulō. After that she bare
a doughter, and called her *Dina.

And God remembred Rachel, heard her,
and made hir frutefull: so that she concei-
ued and bare a sonne, and sayd: God hath
taken away my rebuke, And she called his
name Joseph: saying: The Lorde geue me
yet a nother son. Asone as Rachell hadde
borne Joseph, Iacob sayde to hys father in
lawe. Send me away, that I may go vnto
my owne place and countrey, geue me my

Ge. xxxiii. a

Rachel bea-
reth Joseph
iii. Re. xi. d.

Jacob

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Jacob

Benefis.

wepes and my chyldren, for whom I haue
serued the, and let me go, for thou knowest
what serunce I haue done the. Then sayde
Laban vnto him. If I haue found fauour
in thy sighte (for I suppose that the Lorde
hath blessed me for thy sake) appoint what
thy reward shall be, and I wyl geue it the.
The he said vnto him, thou knowest what
serupce haue I done the, and in what case
thy cattell haue bene vnder me: for it was
but lytle that thou haddest before I came,
and nowe it is encreased into a multitude,
and the Lorde hath blessed the for my sake.
But now when shal I make prouision for
mine owne house also? And he sayed, what
shall I then geue the? And Jacob answered:
thou shalt geue me nothyng at al, so
thou wilt doo this one thinge for mee, and
then wyl I turne again and fede thy shepe
and kepe them.

So thou aboute all thy shepe this daye,
and seperate from them all the sheepe that
are spotted and of dyuers coloures, and all
blacke shepe amonge the lambes. And then
loke, all that shalbe partye coloured, black
and spotted, as well amongs the shepe and
the kyddes, the same shalbe my reward, So
shall my *rpghteousnes aunswere for me, *Wrightes
when the time commethe, that I shall re-
ceiue my rewarde of the, so that whatsoe-
uer is not speckled, and partye amonge the
goates, and black among the lambes, lette
that be theste with me. Then saide Laban
Lo:

oufenes sigs
niffeth here
true & sayth
ful seruice.

Jacob

Genesis.

Lo I am content, that it be accordynge as thou hast saide. And he sorted oute þe same day the goates that were partye & of dyuers colours, & al the kyds that were spotted & party coloured, & al that had whyte in the, and all the blacke among the lambes, and put them in the keppng of hys sonnes, and sette thre dayes iourney betwene hym selfe and Jacob. And so Jacob kepte the rest of Labans shepe.

F Jacob toke rodde of grenepopul, hasel, & of che strut tres, and ppled white streakes in theym, and made the whyte appeare in the staues: And he layde the staues wch he had ppled befoze the shepe in the gutters & watering troughes, when the shepe came to dyncke: that they shuld conceiue when they came to dyncke. And the shepe conceiued befoze the staues, and brought forth speckled, spotted, and party coloured. Then Jacob deuided the flocke and putte the rodde in the troughes befoze the eyes of the wethers, and all whyt and al blacke were Labanns, but the resydue were Jacobs, and he seuered the flockes one from another. And alwaye in the first buckynge tyme of the shepe, Jacob put the staues befoze the shepe in the gutters, that they myghte conceiue befoze the staues: But in the latter buckynge tyme, he put them not there: so the laste broode was Labans, and the fyrst Jacobs. And the man became exceedingly ryche, and had many shepe mayde

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Jacob

Genesis

seruauntes, menne seruauntes, Camelles
and asses.

The. xxi. Chapter.

At the commaundement of God, Jacob departed from Laban, & toke his goodes with hym. Rachell stealeth hyr fathers ymagcs. Laban foloweth Jacob. The couenaunt betwene Laban and Jacob.

And Jacob heard the wordes of Labans sonnes howe they sayd: Jacob hath taken awaye all that was oure fathers, and of our fathers goodes hath he gotten all thys honour, And Jacob beheld the countenaunce of Laban, that it was not toward him as it was in tymes paste. And the lord saide vnto Jacob: turne again into the lād of thy fathers, and to the kined, and I wyl be wpth the. Then Jacob sent & called Rachel and Lea to þ field vnto his shepe, and sayde vnto them: I see your fathers countenaunce, that it is not toward me as in tymes past.

Moreouer the God of my father hathe bene wpth me. And ye knowe howe that I haue serued your father wpth al my might. And your father hath dysceyued me, and chaunged my wages thre tymes: but God suffred him not to hurte me. When he saide the spotted shall be thy wages, then all the shepe bare spotted. If he saied, the speckled shall be thy reward, then bare all the sheepe speckled: thus hath **G D** taken awaye your fathers cattel, and gyuen them me.

B.i.

ff 23

For in bucking time I lyfsted vp myne eyes
and sawe in a dreame, and beholde, the
rammes that bucked the sheepe were strak-
ked, spotted, and partye. And the aungell
of God spake vnto me in a dreame, say-
inge: Jacob? And I answered: here am I.
And he sayde, lyfte vp thynne eyes and see,
howe all the rammes that leape vpon the
theye are straked, spotted, and partye: for
I haue sene all that Laban doth vnto the,

Ge. xxxi. d. I am the God of * Bethel where thou an-
nointedst the stone, and where thou bow-
edst a bow vnto me. Now arise and get the
Gen. xxxii. c. * oute of thys cuntry, and returne vnto the
lande wher thou were borne.

¶ Then answered Rachell and Lea, and
sayde vnto hym: we haue no parte, nor en-
herptaunce in oure fathers house, he coun-
teth vs as straungers, for he hath solde vs,
and hath eatē vp the price of vs. Moreover
all the ryches whiche God hath taken fro
our father, that is oures and our chyldrens.
Now therfore whatsoeuer God hath said
vnto the, that do. Then Jacob rose vp, and
set his sonnes and wiues vp vpon camels,
and earped awaye all his cattell and all hys
substaunce whiche he had gotten in Me-
sopotamia, for to goo to Isaac hys father
vnto the lande of Canaan. Laban was gon
ge. xxxviii. b. to * where hys shepe, and Rachel had stolle
II. Re. xlii. c. her fathers images. And Jacob stole away
pyeuelye from Laban the Syrian, and told
him not that he wold depart. So fled he and

al that he had, and made him selfedy, and passed ouer the riuers, and went stright to ward the mounte Bylead.

Upon the thyrde dape after, was it tolde Laban that Jacob fled. Then he tooke hys brethren wpth hym, and pursued hym. vii. dapes iournepe: and ouertoke hym at the mounte Bylead, And God came to Laban the Sirian in a dreame by nyghte, and said vnto hym: take hede to thy selfe, that thou speake not to Jacob ouer sharply. And Laban ouertoke Jacob: & Jacob had pytched hys tente in the mounte. And Laban with his brethren, pitched theyr tente also vpon the mount Bylead. Then sayde Laban to Jacob: whpe hast thou thys done to steale away from me, and carpe away my daughters as thoughe they had bene taken captue wpth the swearde? Wherefore wentest thou awape secretelye vnknownen to me, and dyddeste not tell me, that I myght haue broughte the on the waye with mirth singinge, tymbrelles, and harpes, and hast not suffered me to kysse my chyldren and my daughters? Thou werste a*fole to do it for I am hable to do poueupl. But the god of poure father spake vnto me pester dape, saying: take hede that thou speake not to Jacob oughte saue good. And now though thou wenteste thy waye, because thou lonigest after thy fathers house, yet, wherefore hast thou stollen my gods?

Jacob answered and sayde to Laban: I
B.ii. departed

1. Reg. xlii c
1. Sa. xvi c.

E departed priuelye because I was afrayde,
and thoughte that thou woldest haue take
awaye thy doughters from me. But where
as thou doest chalenge me for theste, wpth
whomesoeuer thou findest thy goddes, let
hym dye here before oure brethzen. Serke
that thyne is wpth me, and take it too the:
for Jacob wiste not that Rachell had stol-
len them. Then went Laban into Jacobs
tente, and into Leas tente, and vnto the.ii.
maydens tentes: but found them not.

Then wente he oute of Leas tente, and en-
tered into Rachels tente. And Rachel toke
the images and putte them in the camels
strawe, and sate down vpon them. And La-
ban searched all the tente: but found them
not. Then sayde she too her father, Syr, be
not angry that I can not rise vp before the
for the disease of women is come vpon me.
So searched he but founde them not.

Jacob was wrothe, and chode wpth La-
ban. Jacob also answered and sayd to him:
what haue I trespassed, or what haue I of-
fended, that thou folowedeste after me?

Thou haste searched al my stuffe, and what
haste thou founde of all thy houshoulde
stuffe? Putte it here before thy brethern
and myne, and lette theym iudge betwene
vs boothe. This. xx. yere that I haue bene
with the, thy shepe and thy gotes haue not
bene baren, and the rammes of thy flocke
haue I not eaten. Whatsoever was torne
of beastes, I broughte it not vnto the, but
made

Rachels
pockette.

Jacob

Genesis.

made it good my selfe: of my hand diddeste thou require it, whether it was stolen bi day or night. Moreover, by day the heate consumed me, and the cold bi night, and my slepe departed from mine eyes.

Thus haue I ben. xx. yere in thy house, & serued the *xiiii. yeres for thy. ii. daughters and. vi. yere for thy sheepe, and thou haste chaunged my reward ten times. And except the God of my father, the God of Abraham and the God whom Isaac *feareth, hadde bene wpth me: surelye thou haddeste sente me away goe all empty. But God beheld my tribulacion, and the labour of my hands and rebuked the yester day.

Gen. xxx. x.

Fear taken for honour, as afore in Gen. xx. c.

Laban answered and sayde vnto Jacob the doughters are my doughters, and the chyldren are my chyldren, and the shepe, at my shepe, and all that thou seest is myne. And what can I do thys daye, vnto these my doughters, or vnto theyr chyldren whyche they haue borne? Nowe therfore come on, let vs make a bonde, I and thou together, and let it be a witnesse betwene the & me. Then toke Jacob a stone and set it vp for a pillar, & marcke stone, and sayed vnto his brethren: gather stones. And they toke stones, & made an hepe, & they eat ther vpon & hepe. And Laban called it Jeger Sahadutha, but Jacob called it Gilead, eyther of the after the property of his language.

Gen. xxxi. h
xxiii. c

Then sayde Laban: thys heape be *witness betwene the and me thys daye, (ther

G. iii.

fore

Jacob

Genesis.

fore is it called Gilead). The Lorde looke and iudge betwene me and the, when we are departed one from another: that thou shalt not bere my daughters, neither shalt take other wyues vnto theim. There is no man wyth vs: Behold, God is wytnesse betwene the and me. And Laban saide more ouer to Jacob: behold, this heape and this marke whych I haue sette here, betwene me and the: this heape be wytnesse and also this marcke, that I wyll not come ouer thys heape to the, and thou shalt not come ouer thys heape and this marke, to do any harme. The God of Abraham, the God of Nahor, and the God of theyr fathers, bee iudge betwene vs.

And Jacob sware by him that his father Isaac feared. Then Jacob dyd sacrifice by on the mounte, and called his brethren to eate breade. And they ate breade & tarped all nyght in the hyll. And early in the morning Laban rose by and kissed his chyldren and hys Doughters, and blessed them and departed and went vnto hys place againe: but Jacob went forth on his iourney, and the aungels of God came & met hym. And when Jacob sawe them, he sayde: thys is goddes hoste, and called the name of that same place, Mahanaim.

The xxxii. Chapter.

The vision of the angels. Jacob sendeth presentes vnto hys brother Esau. How he wrestled with the angel which chaunged his name, and

Jacob

Genesis.

and called hym Israell.

Iacob sente messengers before hym to Esau hys brother, vnto the Lande of Seir, and the fiede of Edom. And he commanded them, sayinge: Se that ye speake after this maner to my Lord Esau: thy seruante Jacob saythe thus. I haue sojourned and bene a straunger wpth Labā vnto this time, and haue gotten Oxē, Asses and Shepe, men seruantes and womenne seruantes, and nowe I sende imbassage too the my Lord e, that I maye tynde grace in thy syghte. And the Messengers came againe to Jacob, saying: we came vnto thy brother Esau, and he cometh against the and.iiii. hundred men wpth hym. Thē was Jacob greatly afrayde and wpt not which way to turn him selfe, and deuided the people that was wpth hym, and the shepe, oxē, and camels into, ii. companyes, and sayde: If Esau come to the one parte, and smyte, the other may saue it selfe.

And Jacob sayde: O God of my father Abraham, and God of my father Isaac: Lorde whiche sayedst vnto me: returne vnto thy cuntrye and to thy kynnedde, and I will do all wel wpth the, I am not worthy of the leaste of all the merces and truthe whiche thou hast shewed vnto thy seruante, *To now* for wpth my * staffe came I ouer this *For a staffe is a* dāne, and now haue I gotten two droues. *maner of* Del'uer me, from the handes of my bro- speaking of ther Esau: for I feare hym, least he he wpt, *he he* *beques*

B.iii. come

whych ag-
nifeth no
thyng els
but to go
simply, bare
ly, & wpyth
out any ry-
ches or
strēgth as
Mar. vi. b

Jacob

Benelis.

come and smyte the mother with the chyl-
dren. Thou saydest that thou woldest sure-
ly do me good, and woldest make my seede
as the sande of the sea, which cannot be nu-
bered for multitude.

And he taried ther that came night and
toke of that whiche came to hande, a pre-
sente vnto Esau his brother two hundred
she gootes and:xx. he gaotes, two hundred
shepe, and:xx. rammes: thyrtye multhe Ca-
mels wpyth theyr coltes. xl. kyne, and tenne
buls. xx. she asses, and .x. toales & deliuered
them vnto his seruauntes, euerye droue by
theym selues, and sayde vnto theme: goo
foorth before me, and putte a space be-
twene euerye droue. And he commaunded
the formoste, sayinge.

When Esau thy brother meteth the and
asketh the, sayinge: whose seruaunte arte
thou, and whether goest thou, and whose
are these that go before the? thou shalt say
they be thy seruaunt Jacobs, and are a pre-
sente sente vnto my Lorde Esau, and be-
holde, he hym selfe commeth after vs. And
so commaunded he the second and euen so
the thyrde, and lykewyse all that folowed
the droues, sayinge: of this maner se that
ye speake vnto Esau when ye meete hym
and sayde mozeouer. Behold thy seruaunt
Jacob commeth after vs, for he saide I wil
please hys wyathe wpyth the presente that
goeth before me, and afterwarde I wyll se
hym my self, so peraduenture he wil receiue
me

Jacob

Genesis.

me to grace. So wente the presente before hym, and he tarped all that nyghte in the tente, and rose vpp the same nyghte, and tooke hys two wyues and his.ii. maydens, and his leuen Sonnes, and wente ouer the forde Jacob. And he toke them and sente them all ouer the ryuer, and tarped behynd hym selfe alone.

And there* wassled a manne wpyth hym **F**
vnto the breakynge of the dape. And when **De. xlii.**
he sawe that he could not preuaple against **Jacob was**
hym, he smote hym vnder the thyghe, and **bleth wpyth**
the senewe of Jacobes thyghe shranke as **the aungel.**
he wassled with him. And he said: lette me
goo, for the dape breaketh. And he sayde:
I wyl not lette the goo, except thou blesse
me. And he sayde vnto hym: What is thy
name? He answered: Jacob. And he laide
thou shalt be called Jacob no more, but* **Gen. xxxv. b**
Israel. For thou hast wassled wpyth God **Jacob is**
and haste preuapled. **called Isra**
el.

And Jacob asked him, saying: tel me, **B**
thy name, And he sayde, wherefore dooest
thou aske after my name: & he blessed hym
ther. And Jacob called the name of þ place **Judi. xlii. b.**
þheniel for I haue sene God face* to face **To se god**
& yet is my life reserued. And as he wēt o- **face to face**
uer, þheniel, t he sun rose on hym, and he **is to haue a**
halted vpon his thyghe, wherefore the chil **certeine and**
dyene of Israel eate not of the senewe of **sure knowe**
the thyghe vnto thys dape, because that he **ledge of**
smote Jacob vnder the thyghe in the Se- **exo. xxxiii. b**
nowe that shranke.

The

Esau and Jacob are agreed, And Jacob came into Sichem.

Jacob lyfte vp his eyes and sawe hys brother Esau come, and with him. iiii. C. men. And he deuided his chyldrene vnto Lea vnto Rachell, and vnto his two women seruauntes. And dyd sette the women seruauntes and theyr children formost, and Lea and her chyldrene after, and Rachell & Joseph hindermost. And him selfe went before them and fel on the ground. vii. tymes tyll he came vnto hys brother. Esau ran to mete him and imbraced him and fell on his necke and kyssed him, and they wepte. And he lyfte vp his eyes and sawe the wyfes and theyr chyldrene, and sayde: what are these whych thou there haste? And he sayd: they are the chyldrene whych the God hath geuen thy seruaunte. Then came the maydens forthe, and dyd theyr obeysaunce. Lea also and her children came & did theyr obeysaunce. And last of al came Joseph and Rachell; & dyd theyr obeysaunce.

And he sayde: what meanest thou wpth all the droues whiche I met. And he answered: to fynd grace in the sighte of my lord. And Esau sayde: I haue ynoughe my brother, kepe that thou haste vnto thy selfe. Jacob answered: Oh naye, but if I haue founde grace in thy syghte, receyue my present of my hand: for I haue sene thy face as though I hadde sene the face of God, wherefore

Jacob
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wherfore receiue me to grace, and take my
 blessing that I haue brought the, for god
 hath geuen it me. And I haue ynoughe of
 al thinges. And so he compelled him too take
 it: And he sayd: let vs take our iourney & go. **C**
 And I wil go in thy company. And he sayd
 vnto hym: my Lorde knoweth that I haue
 tender childzen, ewes and kine wyth yong
 vnder myne hande, whiche if men shulde o-
 uerdrine but euen one daye, the hole flocke
 wold dye: Let my Lord therfore goo before
 his seruauunt, and I wil drine sayre & softly
 accordynge as the cattell that goth before
 me and the chyliden be able to endure: tyll
 I come to my Lord vnto Seir:

And Esau sayd: let me yet leaue some of
 my folke with the. And he sayde what ne-
 deth it? let vs find grace in the syghte of mi
 Lorde. So Esau went his way again that
 same daye vnto Seir. And Jacob toke hys
 iourney toward Succoth, & bilt hym an house
 and made boothes for his cattell: wherfore
 the name of the place is called Succoth.

And Jacob came peaceably into the citty **D**
 of Sichem in the lande of Canaan, after
 he was come from Mesopotamia, and pre-
 ched before the citty, and bought a percel of
 ground wher he pitched his tent, of y^e chyl-
 iden of Hemor Sichems father: for an. **C.**
 Lambes, And he made ther an aulter, & ther
 called vpon the mightie God of Israell.

The. xxxiii. Chapter.

Of the rauishing of Dina Jacobs daughter
 by

Joseph

Benelis.

by the men of Sychem. And of the grea-
bloud sheding don by the sonnes of Jacob

Dina is re-
mewed

A Dina the daughter of Lea whiche she
bare vnto Jacob, wente ouer to se
the daughters of the lande. And Si-
chem the sonne of Hemo; the Beuite Lord
of the countrey, sawe her, and toke hir and
lape wpth her, and forced her: and hys her
lape vnto Dina the daughter of Jacob.
And he loued the damsel and spake kinde-
ly vnto her, and spake vnto hys father He-
mo; sayinge: gette me thys mayden to my
wyfe. And Jacob heard that he had defiled
Dina his daughter, but his sons wer wpth
the cattell in the felde, and therfore helde
hys peace tyll they were come. Then He-
mo; the father of Sychem wente out vnto
to Jacob to commen wpth hym. And the
sonnes of Jacob came oute of the felde as
sone as they heard it, for it greued the, and
they were not a litle wroth, because he had
wrought folpe in Israell, in that he hadde
lyen wpth Jacobs daughter, whych thyng
oughte not be done. And Hemo; comman-
ned wpth them, sayinge: The soule of my
sone Sychem longeth for youre daughter:
geue her hym to wyfe, and make mariages
wpth vs: geue youre daughters vnto vs, &
take oure daughters buto pou, and dwelle
wpth vs, and the lande shalbe at your plea-
sure, dwell and do your busynes, and haue
your possessyons therin. And Sychem said
vnto her father and her bryethren: lette me
finde

and grace in your eyes, and what so ever
 he appoynte me, that wyl I geue. Aske fre
 of me both the dowry and gistes, & I wil
 geue according as ye say vnto me, and giue
 he the damsel to wyfe.

Then the sonnes of Jacob answered to
 Sichem and Demoz his father disceitfully
 because he had despyled Dina theyr syster.
 And they sayde vnto them, we can not do
 this thyng that we shoulde geue oure si-
 ster to one that is vncircumcised, for that
 were a shame vnto vs: Only in this wil we
 consente vnto you. If we wyl be as we be
 that al the men chyldren among you be cir-
 cumcised, then wyl we geue oure dought-
 er to you, and take poures to vs, and wyl
 dwell wth you and be one people. But if
 ye wyl not herken vnto vs to be circumcised,
 then wyl wee take oure daughter, and
 goo oure waies. And theyr wordes pleased
 Demoz, and Sychem his sonne. And the
 yong man deferred not for to do the thing
 because he had a lust to Jacobs daughter,
 he was also moost set by of al that were in
 his fathers house. Then Demoz and Sy-
 chem went vnto the gate of their cty, and
 communed wth the men of theyr cty, say-
 ing: these men are peaceable with vs, and
 wyl dwell in the lande, and do theyr occupa-
 tion therein. And in the lād is rown inough
 for them, let vs take theyr doughters too
 wyues, and geue them oures: onelpe here-
 in wyl they consente vnto vs for to dwell
 wth

Joseph

Genesis.

wyth vs, and too bee one people, if all the men children that are amonge vs bee circumcysed as they ar. Theyr goodes & theyr substance, and all theyr cattell are oures, onlpe let vs consente vnto them, that they maye dwell with vs.

D And vnto Demoz and Sichem his sonne harkened al that wente oute of the gate of hys citie. And all the menne chyliden were circumcysed what soeuer wente oute at the gates of the ctype. And the thyrz day when it was paynefull to them, two of the sons of Jacob. Simeon and Leupe Dina bythzen, toke either of them hys swearde and went into the citie bouldi, and slew al that was male with the edge of the sweard, and tooke Dina theyr Sister oute of Sychems house, and wente theyr waye.

Ge. xxx. a.
Judith. ix. a.

Then came the sonnes of Jacob vppon the dead, and spoyled the city, because they had despyled theyr Syster, and tooke theyr shepe, Oxen, asses and what soeuer was in the cpty and also in the felds. And all theyr goodes, all theyr chyliden and theyr wyues toke theyr captyue and made hauocke of al that was in the houses. And Jacob sayde to Simeon and Leupe haue troubled me and made me stycke vnto þ inhabytauntes of the Lande, boothe too the Canaanites and also to the whereyptes. And I am few in numbre. Wherefore thei shal gather themselves together against me, & slep me, and so shal I and my house be destroyed. And they

answe

Joseph

Genesis.

answered: Should they deale wyth our sp^{er} as with an hooze?

The xxxv. Chapter.

Jacob goth vp vnto Bethel, and buried his images vnder an oke. Deboza dyeth. Jacob is Israel. The lād of Canaā is promised him. Rachel dieth in labour. Ruben lay wyth hys fathers concubine. The deathe of Isaac.

And God sayde vnto Jacob, aryse, and gette thee vp to Bethel: and dwel there. And make there an aulter to God that appeared to the, when thou fleddest fro Esau thy brother. Then sayde Jacob vnto his houholde, and to all that wer wyth hym: put awaye the straunge goddes that are amonge you and make your selves cleane, and chaunge your garments and let vs arise and go vp to Bethell that I maye make an alter ther vnto God whych heard me in the day of my tribulacion, & was with me in the way whiche I wente.

The scripture calleth al manner of idols or images, straunge goddes, because they worshippers of them seme the as gods

And they gaue vnto Jacob al the straunge goddes whiche were vnder theyre handes, and all theyre eare rynges whych were in theyre eares, and Jacob hydde them vnder an Oke at Sichem. And they departed. And the feare of God fell vpon the cyties that were rounde aboute theym, that they durst not folow after the sonnes of Jacob. So came Jacob to Lus in the land of Canaan, otherwise called Bethel, with al the people that was with him. And he buylded ther an aulter, and called the place Bethel because

Joseph

Genesis.

because that God appeared vnto hym then
when he fled from hys brother.

Ge. xlii. 9

Then dyed * Deboza Rebeccas nourse
and was buryed beneath Bethel vnder an

Dze. xii. 2

Oke. And it was called the oke of lamenta-
cion. And God appeared vnto * Jacob a-

Gen. xli. 1.

gain after he came out of Mesopotamia &
blessed hym, and sayd vnto hym: thy name
is Jacob. Not wpythstandyng þ̄ shalt be no
more called * Jacob, but Israel thalbe thy
name. And so was his name called Israel.

And God sayde vnto hym: I am God al-
myghty, growe and multiplye: for peo-
ple and a multitud of people shal spring of
the, &ea and kynges shal come oute of thy
loynes. And the lande whych I gaue. A-
braham and Isaac wpll I geue vnto the, and
vnto thy sede after the wpll I giue it also.
And God departed from hym in the place
where he talcked wpyth hym. And Jacob
sette vp a marke in the place where he tal-
ked with hym, euen a pyloure of stone,
and poured wyne offerynge thereon, and
poured also oyle thereon, and called the
name of the place where God spake wpyth
him, Bethell.

And they departed from Bethelle, and
when she was but a fiede bredth from E-
phrath, Rachel begā to trauel. And in tra-
ueplyng she was in perple. And as she was
in paynes of her labour, the mydwife said
vnto her: Fear not for thou shalt haue this
sonne also. Then as her soule was depa-
ryng

tyng, that she* muste dye, He called hys i. Re. iiii. 5.
 name Ben Oni. But hys father called hym Ben Jam'm
 Ben Jampn. And thus dyed Rachelle and that is, the
 was buryed in the wape to Ephrath whych sonne of the
 che is now called Bethlehem. And Jacob ryght hand
 set vp a pyller vpon her graue, which is cal And ryght
 led Rachels graue pyller vnto thys daie. hand is ta:
 And Israell went thence and pytched vppe he for good
 his tent beyond the* toure of Eder. And it fortune.
 chaunced as Israell dwelte in the Lande, Mich. iiii. c
 that Ruben wente and* laye wyth Bilha Gen. xlix.
 hys fathers concubynne, and it came to Is D
 rael seare. The sonnes of Jacob were. xii Thetwelue
 in numbze. The sonnes of Lea. Ruben, Ja sonnes of:
 cobs eldest sonne, and Symeon, Leui, Ju Jacob.
 da: Machar, and Zabulon. The Sonnes of
 Rachell: Joseph & Ben Jampn, The sons
 of Bilha Rachels mayde: Dan and Neph
 thali. The sons of zilpha Leas mayd, Gad
 & Asar. These are the sonnes of Ja cob whi
 che were borne him in Mesopotamia.

The Jacob went vnto Isaac his father Isaac dieth
 to Mamre a principal citi, otherwise called
 Hebron, wher Abraham and Isaac sojour
 ned as straungers. And the dayes of Isaac
 were an. C. and. lxxx. yeares: and the fel he
 sicke & dyed, & was put vnto hys people be
 ing old and ful of daies. And his sonnes Es
 sau and Jacob buryed hym.

The. xxxvi. Chapter.

The wyues of Esau. Jacob and Esau are
 ryche. The genealogy of Esau. Esau dwel
 leth in the hyl Seir.

B. i.

These

These are the generations of Esau which
 A he is called Edom. Esau took his wi-
 ues of the daughters of Canaan, Ada
 the Daughter of Elon an Hethite, and
 Ahalibama the Daughter of Ana, whypche
 Ana was the sonne of Zibeon an Hewite.
 And Balmath Ismaels * doughter and sy-
 ster of Rebajoth. And Ada bare vnto Esau
 Eliphas: and * Balmathe bare Reguell:
 And Ahalibama bare Ieus, Iaelam and
 Kozah. These are the Sonnes of E-
 sau whypche were bozne hym in the Lande
 of Canaan.

Ge. xviii. a
 Balmath d-
 ther wyfe
 called Balmath
 heareth.

Gen. xlii. a.

And Esau tooke his wiues, hys Sonnes
 and Doughters, and all the soules of hys
 house: hys goodes and all hys cattell and
 all his sustaunce whiche he had got in the
 land of Canaan, and went into a cuntrye a-
 waye frome hys brother Jacob: for they *
 ryches was so muche that they coulde not
 dwell together, and that the Lande wher-
 B in they were straungers, could not receyue
 them: because of theyr cattell. Thus dwell
 Esau in the mounte Seir, whiche Esau is
 called Edom. These are the generations of
 Esau father of the Edomptes in mounte
 Seir, and theese are the names of Esaus
 L. Par. i. f Sonnes: † Eliphas the Sonne of Ada the
 wyfe of Esau and Reguell the sonnes of
 Balmath the wyfe of Esau also, And the
 Sonnes of Eliphas wet Theman, Omer,
 Jephro, Baetham and Kenas. And Thim-
 na was concubine to Eliphas Esaus son,
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Jacob

Genesis.

and bare vnto Eliphas, Amalech. And these be the Sonnes of Ada Elaus wyfe. And these are the Sonnes of Reguell: Rahath Serah, Samma, and Milla: these were the sonnes of Basmath Elaus wife. And these were the sons of Bahalibama Elaus wyfe & daughter of Ana son of zibeon, which she bare vnto Elau: Heus, Healam and Korah.

These were dukes of the sonnes of Elau. The chyldrene of Eliphas the fyrste sonne of Elau were these: Duke Theman Duke Omar, Duke zepho, Duke Benas, Duke Korah, Duke Bartham, and Duke Amelech: these are the Dukes that came of Eliphas in the lande of Edom. And these were the sonnes of Ada. These wer the chyldren of Reguel Elaus sonne: Duke Rahath, Duke Serah, Duke Samma, Duke Milla. These are the Dukes that came of Reguel in the land of Edom, & these wer the sons of Basmath Elaus wife. These wer the chyldren of Ahalibama Elaus wyfe: Duke Heus, Duke Baelam, Duke Korah: these Dukes came of Ahalibama the daughter of Ana Elaus wyfe. These are the chyldren of Elau. And these are the dukes of them, whyche Elau is called Edom. These are the chyldren of Seir the Horite, the inhabitoure of the land, Lothan, Sobal, zibeon, Ana, Disan, Eser and Dikan.

These are the Dukes of the Horites the chyldren of Seir in the land of Edom. And the chyldren of Lothan wer, Hori and Hemam

D.ii.

And

C
1. Par. 1.1.

Jacob

Genesis.

And Lothans sister was called Thimna.

The chyldren of Soball were these. Aluan, Manahath, Elbal, Sepho and Onan. These wer the chyldren of zebeon. Aia and Ana, thys was that Ana that founde the mules in the wylernes, as he fedde hys father zebion asses. The children of Ana wer these, Dison and Ahalibama the doughter of Ana. These are the chyldrene of Dison. Hemdan, Elban, Jethnam and Cheran. The chyldren of Ezer were these, Bilhan, Seauen, and Akan. The childre of Dylon were Uz and Aran. These are the Dukes that came of Bozi: Duke Lothan, Duke Soball, Duke zibeon: Duke Ana, Duke Dison: Duke Ezer, Duke Disa. These be the Dukes that came of Bozpe in theyr Dukedomes in the Lande of Seir. These are the kynges that raigned in the Lande of Edom before there ragened anye kyng amonge the chyldrene of Israell. Bela the sonne of Beor reigned in Edomea, and the name of hys citie was Dinaba. And when Bela dyed, Jobab the sonne of Serah oute of Bezara ragened in his steade, when Jobab was dead, Busam of the land of The manye regned in his steade. And after the deathe of Busam, Hadad the sonne of Bedad which slew the Moadianites in the feid of the Moabites, raigned in hys steade, and the name of his citie was Auth. When Hadad was deade: Samla of Basteke regned in his steade. When Samla was dead,

Sauls

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Jacob

Genesis.

Saule of the river of Rehoboth reigned in
hys steade. When Saul was deade, Baal
Hanan the sonne of Achboz raygned in
his steade. And after the deathe of Baal Ha
nan the son of Achboz, Hadad reigned in his
steade, and the name of the citie was Dagu.
And his wifes name Mehetabel the dought
ter of Maatred, the doughter of Mesa.

These are the names of the Dukes that
came of Esau, in the. xii. kinreddes places
names: Duke Thimma, duke Alua, Duke
Jetheth, duke Ahalibama, duke Ela, duke
Pinon, duke Kenas: duke Theman: Duke
Mibzer, duke Magdiel, duke Irom. These
be the dukes of Edomea in theyr habitacions
in the land of theyr possessions. This Esau
is the father of the Edomites.

The. xxxviii. Chapter.

Joseph accuseth his brethren Joseph dy
eth and is hated of hys brethren, & is sold to
the Imaelites. Jacob bewayleth Joseph.

And Jacob dwelte in the land where
A in hys father was a straunger, that
is to saye in the lande of Canaan.

And these were the generacions of Jacob:
When Joseph was. xvi. yere olde, he kepte
thepe wpth hys brethren and the lad was
wth the Sonnes of Bilha and of zilpha
hys fathers wyues. And he accused his bre
thren vnto his father of an euil cryme. And
Israel loued Joseph more then al hys chil
dren, because he begat hym in his olde age,
and he made hym a cote of many coloures.

D.iii. When

Jacob

Genesis.

Gen. xlii. b.
Joseph dy-
meth.

When his brethren sawe that they fa-
ther loued him more then all hys brethren,
they hated him, and coulde not speake one
kynde worde vnto hym. Moreover Joseph
dreame^d a dreame and coulde it hys bre-
threne: wherefore they hated hym yet the
more. And he said vnto them, heare I praye
pou thys dreame whiche I haue dreamed:
Behoulde we were makynge sheues in the
felde: and loo, my sheffe arose and stode-
bpyght, and yours stode round about and
made obeysaunce to my sheffe. Then sayde
hys brethren vnto him: What, shalt thou be
our king or shalt thou reigne ouer vs? And
they hated him yet the more, because of his
dreame and of his words.

And he dreamed yet an other dreame, and
tolde it his brethren sayinge: beholde, I
haue hadde one dreame more. We thought
the sonne and the moone and xi. sters made
obeysaunce to me. And when he hadde told
it vnto hys father and hys brethren, hys
father rebuked hym and sayde vnto hym:
What meaneth thys dreame? whypche thou
hast dreamed: Shall I and thy mother and
thy brethren come and fall on the grounde
before the? And hys brethren hated hym, but
hys father noted the sayinge.

His brethren went to kepe theyr fathers
sheepe in Sichem, and Israell sayde vnto
Joseph: Do not thy brethren keepe sheepe
in Sichem? come that I maye sende the to
them, And he answered, * here am I. And he

1. Re. iii. c

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he sayde vnto hym : Go and se whether it be well wth thy brethren and thy sheepe, and brynge me woorde agayne . And sente hym oute of the vale of Hebron, for to goo to Sichem. And a certayne man found him wandyringe oute of hys waye in the felde, and asked him what he soughte : And he answered: I seke my brethrene, tell me I praye the where they keepe sheepe. And the man sayde: they are departed hence, for I hearde them saye, let vs goo vnto Dothan. Thus went Joseph after his brethren, and founde them in Dothan.

And when he saw them a farre of before he came at them, they toke counsel against him for to slep him, & sayd one to an nother. Behold, this dremer cometh, come nowe and let vs slep him, and cast him into some pyt, and let vs say that some wycked beast hath deuoured him, and let vs see what hys dreames wyl come to.

Mat. xxi. d.
Mark. xi. a
Luke. xx. d.

When Ruben saw that, he went aboute to rid him oute of their handes and sayde: let vs not kil him. And Ruben sayde more ouer vnto the, shed not his bloud, but cast him into this pit that is in the wyldernesse, and lay no handes vpon him: for he would haue rid him out of thei^r hands, and deliue red him to his father agayne.

Gen. xxxi.

And as sone as Joseph was come vnto his brethrene, they strypte him oute of hys gay cote that was vpon him, and they toke hym and caste hym into a pytte : But the

Jacob

Genesis.

pytte was emptye and hadde noo water
therin. And thei sat them down to eat bread
And as they lyft vp they? eyes and looked a-
bout, ther came a cōpani of Jsmaelites frō
Bilead, and they? Camels laden with spi-
cerpe, baulme and myre, and were goynge
downe into Egipte.

Act. vii. b

Then sayde Juda to his brethzen, what
if auapleth it that we slepe oure bzoether, and
keepe hys bloude secrete? come on, lette vs
*sell hym to the Jsmaelytes, and lette not
oure handes be despyled vpon hym: for he is
oure bzoether, and oure fleshe. And hys bre-
thzen wer content. Then as y Madianites
Marchaunte men passed by, they drew Jo-
seph oute of the pit, and sold hym vnto the
Jsmaelytes for .xx. peces of silver. And thei
brought him into Egipte.

Renting of
clothes was
specially vs-
ed amonge
the hebreues
when the
gloze of
god was cō-
temned, and
here where
they feared
god so lytle
as to kyll
their owne
bzoether

Gen. xliii. f.

And whea Ruben came againe vnto the
pyt and founde not Joseph there, he rent
hys clooths, and wente agayne vnto hys
brethzen saying: the lad is not ponder, and
where shall I go? And they toke Josephes
coate, and kylled a goote, and dyped the
coate in the bloude. And they sente the gape
coate and caused it to be brought vnto thei-
r father, and sayde: Thys haue I founde: se,
whether it be thy sonnes coate: or no,
And he knewe it, sayinge: it is my Sonnes
coate, a wycked beaste hath he denoured him
and Joseph is rente in peaces. And Jacob
rente hys clothes, and put sacke clothe a-
bout hys loynes and sorowed for hys son

Jacob

Genesis.

a longe season. Then came all hys sonnes,
and all hys daughters to comforte hym
And he wolde not be comforted but sayde:
I will goo downe vnto the graue vnto my
son, mournyng. And thus hys father wept
for hym. And the Midianites* coulde hym
into Egipte vnto Putipher a Lord of Pha
raos: and his chief marshal.

Gal. ciii. 5
Sap. x. 5

The xxxviii. Chapter.

The marriage of Iuda. The trespase of Er
and Onan, and the vengeance of God that
came there vpon. Iuda lay wyth hys daugh-
ter Thamar. The byrth of Pharez and Zara

And it fortunied at that time, that Ju-
das wente frome hys brethren, and
gatte hym to a man called Hira of
dollar and there hee sawe the Daughter
of a man called* Sua, a Canaanite: And
he toke her, and lape wyth her. And she con-
ceiued, and bare a son, and called his name
Er: And she conceived agayne, and bare a
sonne, and called hym Onan. And she con-
ceiued the thyrde tyme and bare a sonne,
whome she called Sela, and he was at the
tyme when she bare him,

1. Par. ii. 2.

And Iuda gaue Er his eldest Sonne a
wife whose name was Thamar. But thys
Er Judas eldeste sonne, was * wycked in
the syghte of the Lord, wherfore the Lord
slew hym. Then sayde Judas vnto Onan
go into thy brothers wyfe and marie he,
and spre bype seed vnto thy brother. And
when Onan perceyued that the seed shuld
not

To be wises
ked in the
syght of the
lord, is to
walke in
wyckednes,
knowynge
that p lorde

Creth vs, &
yet we wyl
not repent.
Quan is
Rayne be
cause he
wolde not
rayle seed to
his bjothe

not be hys: therefore when he wente into
hys brothers wyfe, he spylled it on the
grounde, because he would not geue seede
vnto hys brother. And the thyng whiche
he dyd, displeased the Lorde, wherfore, he
Aew hym also. Then sayde Judas to Tha-
mar his doughter in lawe: remayne a wy-
dowe at thy fathers house, tyll Sela my
sonne be growen: for he fered least he shuld
haue dyed also, as hys brethren dyd. Thys
wet Thamar, & dwelt in her fathers house

And in proesse of tyme, the daughter of
L Sua, Judas wyfe dyed. Then Judas whā
he had leste mournynge, wente vnto hys
shepe Myters to Thimnah, wth hys frend
Hira of Odollam. And one tolde Thamar,
sayinge: beholde, thy father in lawe goeth
vp to Thymnah, to^e where hys she pe. And
she put her wydowes garmentes from her,
and couered her wth a cloke, and disguised
her selfe: And sate her downe at the ente-
rynge of Enaim, which is by the hie waies
syde to Thymnathe, because she saw that
Sela was growen, and she was not geuen
hym to wyfe.

Gene. xxxi. c
ii. Be. xiii. c.

When Juda saw her, he thought it had
bene an hooze, because she hadde couered
her face. And turned to her vnto the wape
and sayd: Come I pray the, let me lie with
the, for he knew not that it was his dought-
ter in lawe. And she sayd what wylte thou
geue me to lye wth me? Then sayde he, I
wyl sende the a kydde from the flocke. She
answered:

Jacob

Genesis.

answered: Then geue me a pledge tyl thou sende it. Then sayed he, what pledge shall I geue the? And she sayed: thy sygnet, thy bracelette, and thy staffe that is in thy hād. And he gaue it her, and laye by her, and she was wpth chylde by hym. And she gat her bp, and wente, and put her mantelle from her, and put on her wpdowes raymente agayne. And Judas sent the kyd by his neighbour of *Modollā*, for to fetch out his pledge agayne from the wpues hande. But he founde her not. Then asked he the menne of the same piace, sayinge: Where is the whoze that sat at *Enaim* in the wape? And they said: there was no whoze here. And he came to Judas agayne, sayinge: I can not find her, and also the men of the place said þ ther was no whoze ther. And Judas sayd: let her take it to her, leasse we be ashamed: for I sente the kydde, and thou couldeste not fynde her.

And it came to passe that after thre monethes, one tolde Judas, sayinge: Thamar thy daughter in law hath playd the whoze, and wpth playinge the whoze, is become greate wpth chylde. And Judas sayd: bryng her forth, and let her be brente. And when they brought her forth, she sente to her father in lawe, saying: by the man unto whō these thinges pertayne, am I wpth chylde. And sayde also: loke whose are thys seale, bracelet, and staffe. And Judas knew them, sayinge: she is more ryghtewyse than I, because

Joseph

Genesis.

cause I gaue her not to Sela my sonne.
But he laye wpth her no more.

When the tyme was come that she shuld
be deliuered, beholde ther was two twins
in her womb. And as she traualled the one
put out hys hand, and the middewife toke
and bounde a red threed about it, sayinge:
thys wyl come out firste. But he plucked
his hande backe agayne, and hys brother
came out. And she sayd: wherfore hast thou
rent a rent vpon the? & called hym *Isa-*
raz. And afterward came oute hys brother
that had the redde threde about hys hande
which was called *Zara*.

Rent a rent
p is, where-
fore diddest
thou open
the matery
first, or was
thyke bozne

The xxxix. Chapter.

God prospereth Joseph. Hys maisters tēp
reth hym. He is accused and cast in prison.
God hath mercyon hym.

Ge. xxxvii. a

Ioseph was broughte vnto Egypte, and
Putiphar* a Lord of *Ischara*os, and his
chefe marshall an Egypcyan boughte
hym of the *Ismaelytes*, whych broughte
hym thither. And the Lord was wpth Jo-
seph, and he prospered & contynued in the
house of his master the Egypcyan. And his
master sawe that the Lord was wpth him,
and that the Lorde made all that he dydde
prosper in hys hande: Wherefore he
found grace in his masters syght, and ser-
ued hym. And hys master made him ruler
of hys house, and put all that he had in his
hand. And as soone as he had made him ru-
ler ouer his house, and ouer all that he had
the

the Lorde blessed thys Egypciens house
 for Josephs sake, and the blessinge of the
 Lorde was vpon all that he hadde: bothe
 in the house, and also in the feldes. And
 therfore he lefte al that he had in Josephs
 hande, and looked vpon nothyng that was
 wpth hym, saue onely on the bread whych
 he ate. And Joseph was a *goodly person,
 and a well fauoured. And it fortunied after
 thys, that his mysters wyfe caste her eyes
 vnto Joseph, and sayd: come lye wpth me.
 But he deuyded and sayde to her: Behold
 my master woteth not what he hath in the
 house with me, but hath comitted all that
 he hath to my hand. Be hym self is not gre
 ter in the house then I, and hath kepte no
 thyng from me, but only the, bycause thou
 art hys wife. How then cā I do this great
 wyckednes, for to synne agaynst God?
 And after thys maner spake she to Joseph
 daye by day: but he herkened not vnto her,
 to slepe nere her, or to be in company.

i. Re. vi. c
 Joseph is
 notified of
 his mistres
 to lewdnes

And it fortunied aboute the same season
 that Joseph entered into the house, to doo
 hys busynes: and ther was none of þ house
 holde by in the house. And she caughte him
 by the garmēt, saying: come slepe wpth me.
 And he lefte his garment in her hande, and
 fled and got hym out. When she sawe that
 he had lefte hys garment in her hand and
 was fled out, she called vnto the me of the
 house, and told the, sayinge: See, he hathe
 broughte in an Hebze vnto vs, to doo vs
 shame

Joseph

Benefits.

Shame: for he came into me, for to haue
slepte wpth me. But I cried wpth a lowde
voyce. And when he heard e that I lyfte
vp my voyce and cryed, he left his garmente
wth me and fled away, and got hym out.

And she layde vp hys garment by her, vn
till her Lord came home. And she told hym
accorpyng to these wordes, sayinge. Thys
Hebryes seruant which thou hast brought
vnto vs came into me to do me shame. But
as soone as I lyft vp my voyce and cryed,
he left his garmente with me and fled out.
When hys mayster herde the words of hys
wyfe whyche she tolde hym, sayinge: after
thys maner dyd thy seruante to me, he
waxed wrothe.

pl. iii. b

And he toke Joseph and put hym in
pylson euen in the place where the kynge
pylsoners lay bounde. And ther contynued
he in pylson, but the Lord was wpth Jo
seph, and shewed hym mercy, and got him
fauoure in the syghte of the keeper of the
pylson, whych comitted to Josephs hande
all the pylsoners that were in the pylson
house. And whatsoener was donether, that
dyd he. And the keeper of the pylson loo
ked vnto nothyng that was vnder hys
hands, bycause the Lord was wpth hym,
and bycause that what so euer he dyd, the
Lord made it come luckely to passe.

The .xl. Chapter.

Joseph expoundeth the dreames of the two
pylsoners.

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And it chaunced after thys, that the chiefe butler of the kynge of Egypt and hys chiefe baker had offended the lord the king of Egypt. And pharaos was angrie wth them and put them in ward in hys chiefe marshalles house: euen in the pryson where Joseph was bounde. And the chiefe marshalle gaue Joseph a charge wth them, and he serued the. And they continued a season in ward.

The kyngs
baker, and
butler do
dreame.

And they dreamed either of them in one nyght: both the butler and the baker of the kynge of Egypte whiche were bounde in the pryson house, either of them his dreame: and eche mannes dreame of a sondre interpretacion. When Joseph came in vnto them in the morning, and looked vpon them: Beholde, they were sadde. And he asked them sayinge, wherfore loke ye so saddely to daye? They answered hym, we haue dreamed a dreame, and haue no man to declare it. And Joseph sayde vnto them. Interpretyng belongeth to god, but tel me yet. And the chiefe butler tolde hys dreame to Joseph, and sayed vnto hym. In my dreame me thoughte there stode a vyne before me, and in the vyne were thre branches, and it was as thoughe it budded, and her blossomes shotte forth: and the grapes thereof waxed ripe. And I had pharaos cuppe in my hande, and toke of the grapes & wroght them into pharaos cuppe, and delpuered pharaos cuppe into hys hande, And Joseph

Expouns
dyng of dy-
mes apper-
teyneth to
God.

Joseph

Benefits.

Joseph sayed vnto hym, thys is the interpre-
tacpon of it. The thre bzaunches are three
dayes: for wpythin thre dayes shall pharao
lyft vp thine head, & restore the vnto thyne
offyce agayne, and thou shalt delpuer pha-
raos cuppe into his hand, after the old ma-
ner, euen as thou dydest when thou wast
hys butler. But thyncke on me when thou
arte in good case, and shew mercy vnto me
And make mencpon of me to pharao, and
helpe to bynge me out of this house: for I
was stollen out of the land of the Hebrues
and here also haue I done nothyng at all
wherefore they shoulde haue put me into
this dongeon. When the chiefe baker saw
that he had wel expounded it, he sayde vnto
Joseph: We thought also into my dream
that I had .iii. wyker baskets on my head.
And in the vppermost basket, of all maner
bake meates for pharao. And the byrdes
ate them out of the basket vpon my heade,
Joseph answered and sayde: thys is the
interpretacpon therof. The .iii. baskets are
thre dayes, for thys day .iii. dayes shall pha-
rao take thy head from the, and shall hange
the on a tree, and the byrdes shall eate thy
flesh fro the. And it came to passe the thyrde
day whyche was pharaos * by the dayes,
that he made a feaste vnto all his seruaun-
tes. And he lyfted vp the head of the chiefe
butler and of the chiefe baker amonge
hys seruauntes.

Mat. xliiii

And restored the chiefe butler vnto hys
butlership

Joseph

Genesis

butlerthpp agayne, and he reached the cup into pharaos hand: and haged the chiefe baker, euen as Joseph had interpreted vnto them. Not withstanding the chiefe butler remembred not Joseph, but forgate hym.

The, xli. Chapter.

Pharaoes dreames are expounded by Joseph. He is made ruler ouer of Egypte. He hath two sonnes, Manasses and Ephraim. The deatth beginneth in Egypt.

Add it fortunèd at two peresend that pharao dreamed, and thought that he stode by a rpuers syde, and that ther came out of the rpuer. vii. goodly kine and fatte fleshed, and fed in the medowe, and hym thought that. vii. other kine came bp after them out of the riuer euyl fauored and lene fleshed, and stode by the other bp= on the byncke of the rpuer. And the euyl fauoured & leane fleshed kyne, eate bp the vii. wel fauoured and fatte kyne, and he awoke therewyth. And slepte agayne and dreamed the second tyme, that. vii. eares of corne growe vpon one stalke, ranke & goodly. And that. vii. thyne eares blasted wyth the wynd, sprange bp after them, and that the seven thyne eares deuoured the seven ranke and ful eares,

And then pharao awaked, and see, here is his dreame. When the moynynge came, his spirit was troubled. And he sente and called for the sothsaiers of Egypt, and all the wise menne thereof, and tolde them

Al. his

hys dreame: but there was none of them that coulde interpreate it vnto Pharao. Then spake the chiefe butler vnto Pharao saying: I do remembre my faute this day. Pharao was angry wpth hys seruantes, and put inwarde in the chiefe marshalles house, both me & the chiefe baker. And we dreamed both of vs in one nyght, and eche mans dreame of a sondre interpreacion.

And there was wpth vs a younge man an Hebrue boie, seruante vnto the chiefe marshall. And we tolde hym, and he declared oure dreames to vs accordynge to eether of our dreames. And as he declared tht vnto vs, so it came to passe. I was restored to myne offyce againe, and he was haged.

Then Pharao sente and called Joseph. And they brought him forth out of prison. And he shaued hym selfe and chaunged his raiment, and went into Pharao. And Pharao saied vnto Joseph: I haue dreamed a dreame, and no man can interpretate it, but I haue hearde tel of the, that as soone as thou hearest a dreame, thou dost declare it. And Joseph answered Pharao, sayinge: God shall gyue Pharao a prosperous answer wpthoute me. Pharao said vnto Joseph: In my dreame me thought I stode by a ryuer side, and there came out of the ryuer vii. fat fleshed and wel sauoured kpe, and fed in the medow. And then. vii. other kpe came bp after them, poore and very euil sauoured and leane fleshed: so that I neuer saw

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sawe they: lyke in the lande of Egypte
 in euill fauourednesse. And the .vii. leane
 and euill fauoured kyne eate vp the fyfte
 vii. fat kyne. And whē they had eaten them
 vp, a man could not perceiue that they had
 eaten them: for they were still as euill fa-
 uoured as they were at the begynnynge.
 And I awoke. And I sawe agayne in my
 dreame, vii. eares sprynge oute of one stalke
 full and good & .vii. other eares wythered,
 & thyn & blasted wpyth wynde, sprynge vp
 after them. And the thynne eares deuour-
 ed the .vii. good eares. And I haue tolde
 it vnto the southsayers, but no man cā tel
 me what it meaneth. Then Joseph sayed
 vnto pharaos, both pharaos dreames are
 one. And god doth shewe pharaos what he
 is aboute to do. The .vii. good kyne are .vii.
 yeres, and the .vii. good eares are seven
 yerres also, and it is but one dreame. Lyke
 wylle the .vii. thyn and euill fauoured kyne
 that ca me out after them, are seven yerres,
 and the seven empty and blasted eares shal
 be seven yerres of hunger. This is that
 whiche I sayde vnto pharaos, that God
 doth shew pharaos what he is about to do.

Beholde there shal come .vii. yerres of
 greate plenteousnes throughout al þ land
 of Egypte. And ther shal aryse after them
 vii. yerres of hunger: So that all the plen-
 teousnes shal be forgotten in the land of E-
 gypte. And the hunger shal consume the
 lande, so that the plenteousnes shal not be

ones percepued in the lande by reason of that hunger that shall come after, for it shall be exceedynge greate. And where as the dreame was doubled vnto pharao the seconde tyme, it betokenethe that the thyng is certaynelpe prepared of God. **B** and that God will shortly bring it to passe. Nowe therefore let pharao proude for a man of vnderstandynge and wylsome, and set hym ouer the lād of Egypt. And let pharao make officers ouer y^e land & take by the fyfte parte of the lande of Egypte in the leuē plenteous yerres, and let them gather all the fode of these good yerres that come and laye by corne vnder the power of pharao that ther mape be foode in the cypres, and there let them kepe it that there mape be foode in store for the land against the leuen yeres of hunger whych shall come in the lande of Egypte, and that the lande peryshe not thowow hunger.

And the sayinge pleased pharao and all hys seruauntes. Then sayde pharao vnto hys seruauntes: where shall we fynde suche a man as this is, that hath the spirit of God in hym? wherefore pharao sayde vnto Joseph: forasmuch as god hath shewed the althys, there is no man of vnderstanding or of wylsome lyke vnto the. **T**herfore shalt thou be ouer my house, & according to thy word shall all my people obey: only in the kynges seat wyl I be aboue the. And he saide to Joseph, behold, I haue set the

Isa. xlii. b
Act. vii. a
i. Mac. ii. f.
Dan. ii. g

Joseph

Genesis.

the ouerall the lande of Egypte. And he toke of his rpyng from hys spynger, & put it vpon Josephes spynger, and arayde hym in raiment of silke, and hong a golden cheine aboute hys necke, and sette hym vpon the beste charet that he had saue one. And proclamacyon was made, that euerpe person should bowe hys kne before him, as to him whō pharao had set ouer al p̄lād of egypt.

And pharao saied vnto Joseph: I am pharao, wpythoute thy wpyll shall no man lyft vp eyther his hand or fote in al p̄lād of Egypte. And he called Josephes name *zaphnath *zaphnath p̄aena. And he gaue hym to wyfe Asnache the doughter of putypphar priest of On. Thē wēt Joseph, abrode in p̄lād of Egypt. And he was thirtpe pere olde whē he stod before pharao king of Egypt. And thē Joseph departed frō pharao and went th̄oughout al the land of Egypte. And in the seuen plentypeful peares they made sheues, and gathered vp all the increase of the seuen plenteous peres which were in the lande of Egypte, and put it in to the cypres. And he put the foode of the speldes that grewe rounde aboute euerpe cypre, euen in the same. And Joseph layd vp corne in stooze, lyke to the sande of the sea in multytude aboue measure, vntill he leste numbryng: For it was wpythoute noumbre. And vnto Joseph were borne two sonnes before the peres of hys age came, whypche Asnache the daughter

*zaphnath
p̄aena,
they ar woz
des of E-
gypt, and al
much to say
Asa man to
whō secrete
things are
opened.

Joseph

Genesis.

Gen. xlii. c.

of Puttyphar pyeste of On bare vnto him.
And he called the name of the fyrste sonne
*Manasse, for God sayde he hath made
me forget all my labour, and all my fa-
thers household. The second called he Eph-
raim, for God sayde he hath caused me to
growe in the lande of my trouble,

Gen. xlii. d

And when the seven plentifull yeares
that were in the lande of Egypte were en-
ded, then came the seven yerres of *dearth
accoordynge as Joseph had sayed.

And the dearth was in all landes, but in the
lande of Egypte was there yet fode. Whe-
now al the land of Egypt began to hunger,
then cryed the people to Pharao for bread.
And Pharao sayd vnto all Egypte: go vnto
Joseph, and what he sayth to you, that
do. And when the dearth was throughout al
the lande. Joseph opened all that was in
the cypres and sold vnto the Egyptians.
And hunger waxed sore in the lande of E-
gypte, And all countreys came to Egypte
to Joseph for to bye corne: because that
hunger was so sore in all landes.

The. xlii. Chapter.

¶ Josephs brethren come into Egypte to bye
corne, he knoweth and tryeth them. Symon
is put in pysson, the other returne to
theyr father to fetch Benjamin. They say
they lothe to let hym go, at last graunted.

Vhen Jacob sawe they were come to
be solde in Egypte, he sayde to his
sonnes: Why are ye negligent? he
holde

Joseph

Genesis.

holde I haue hearde that there is corne to be solde in Egypte, * Bet youth yther & bpe as corne from thence, that wee maye liue and not dye. So went Josephs ten brethren downe to bpe corne in Egypte, for Iacob would not sende Ben Iampn wpth hys other brethren: for he saied, some misfortune myghte hapen him. And the sonnes of Israel came to bpe corne amonge other that came, for there was derth also in the lande of Canaan. And Joseph was gouerner in the lande, and solde corne to all the people of the land. And his brethren came and fell flat on the grounde befoze hym, when Joseph saw hys brethren, he knew them, but made strange vnto them, and spake roughly vnto them, saying: whence come ye? and they sayde: oute of the land of Canaan, to bpe vytayle. Joseph knewe hys brethren, but they knewe not hym.

Act. vii. 9

Joseph eea
mineth hys
brethren.

B

And Joseph reuembred hys * dreames whyche he dreamed of them, and said vnto them, ye are spies, and ye come to se wher the lande is weake. And they sayde vnto hym: naye my Lord, but to bpe vitayle thy seruauntes are come. We are all one mans sonnes, and we meane trulpy, and thy seruauntes are no spyres. He sayd vnto them nay verpye, but euen to se where the lande is weake is your commynge. And they sayed: we thy seruauntes are. xii. brethren, the sonnes of one man in the land of Canaan. The yōgest is yet with our father, but one

St. xxxviii. 12

J. iiii.

no

Joseph.

Genesis.

no man woteth wher he is. Joseph sayd to the: that is it that I sayd vnto you that ye are surely spies. Hereby ye shall be proued. For by þe life of pharao ye shal not go hēc tyl your yōgest brother be brought hyther. Send therfore one of you to fetch your brother ye shalbe in pylson in the meane season. And therby shal your words be proued whether ye be true, or els by the life of pharao, ye are but spyes. And he put them in ward thre dapes.

D Then Joseph, said vnto them, the thir day. Thys do, and ye shall lye, for I feare god. If ye meane trulpy, let one of your brethren be bound in pylson, and go ye & bere necessary fode to your households, & bying wpyth you your yōgeste brother vnto me: that your wordes may be beleued, and that ye lye not. And they dyd so.

Then they sayd one to another: we haue verply spynned agaynst our brother in that we sawe the angursh of hys soule, whē he besought vs, and wolde not here him: therfore is thys trouble come vpon vs. Ruben answered them, sayinge: Sayd I not vnto you that ye should not *sinne agaynst the chyldre; but ye woulde not heare. And now verplye se, hys bloude is *requyred. They were not aware that Joseph vnderstode them, for he spake vnto the by an interpreter. And he turned from theym, and wepte, and then turned to them agayne, and talked wpyth them and toke oute Simeon fro them

ge. xxxvii. b.

To require the blood of the hand of another, is to take vengeance of

Joseph

Genesis.

thē, & bound hym before their eyes, and cō-
maunded to fyll theyr sackes wpth corne,
and to putte euerye mannes money in hys
sacke, & to geue them vnto the way by
way: And so it was done to them. And they
laded theyr asses wpth the corne and depar-
ted thence. And as one of them opened his
sacke for to gyue hys asse prouender in the
morne, he spyed hys money in hys sackes
mouth. And he sayed vnto hys brethre: my
money is restored me agayne, and is in my
sackes mouth. Then theyr hertes fayled
them, & they were astonied, and said one to
other, how cometh it that God dealethe
thus wpth vs? And they came to Iacob
their father vnto the land of Canaan and
told hym all that had happened them, say-
inge: The Lord of the land spake roughly
to vs, and toke vs for spyes to serche the coun-
trei. And we said vnto hym: we meane tru-
ly and are no spies. We be twelue brethren
sonnes of our father, one is away, and the
youngest is now wpth our father in the land
of Canaan. Then the lord of the countrie said
to vs: by this shal I know if ye mean truli:
leauē one of your brethren here wpth me, &
take foode necessary for your householdes,
& get you away, and bring your youngest
brother vnto me. And hereby shal I knowe
that ye are no spyes, but meane trulye: So
wil I deliuer your brother agayne, and ye
shal occupy in the lande.

And as they emptyed theyr sackes, be-
holde

euyl doneto
hym as in
Gen. ix. 6
Psa. ix. 6
Eze. iii. 6

Joseph

Genesis.

holde euerye mannes boundell of monye was in hys sacke. And when both they and theyr father sawe the boundels of monye, they were afrayde.

B And Iacob theyr father sayd vnto them haue ye robbed me of my chyldrenne: Joseph is dead, and Simeon is awaye, and ye wyll take Ben Iamyn from me. All these thynges fall vppon me. Ruben answered hys father, sayinge: Sel my two sonnes, if I bynge hym not to the agayne. Wylper hym therfore vnto my hande, and I wyll byng hym to the agayne: But he sayd: my sonne shal not go downe wth you, for his brother is dead, and he is left a lone. Moreouer some myffortune myghte happen vpon hym by the waye whiche ye goo: And so shoulde I bynge my gray head wth sorrowe vnto the graue.

* Byng me
to my graue
that is, ye
shall bynge
me to my
death, as in
Esa. xxxviii

The .xliii. Chapter

When Ben Iamyn was broughte they returned with giftes. Simeon is deliuered out of prison. Joseph goth aside and wepeth. They easte together.

A

Gen. xlii. d

AND the derth waxed sore in the land. And whet they had eaten by the come whiche they brought out of the lande of Egypt their father said vnto them: go agayne and bye vs a lytle rode. Then sayde Iuda vnto hym: the man dyd testyfy vnto vs, sayinge: loke ye se not my face, onlesse your brother come wth you, Therfore if thou wylte sende our brother wth vs, we wyll

Joseph

Genesis.

wyll go, and bye the fooode. If thou wylte
not sende hym, we wyl not go: For the mā
sayd vnto vs: loke ye se not my face, except
your brother be wpth you. And Israel say-
ed: wherfoze dealte ye so cruell ye wpth me,
to tell the manne ye had yet another bro-
ther? They sayde: The manne asked vs of **B**
our kynred, sayinge: Is poure ffather yet
alyue? haue ye not an other brother? And
we tolde hym accordyng to these wordes:
Howe coude we knowe that he would bid
vs brynge our brother downe wpth vs?
Then said Iuda vnto Israell hys father:
Sende the lad with me, & we wyl ryle and
go, that we maye lyue and not dye: boothe
we, thou and also oure chyldren. I wyl be
suertye for him, and of my handes requyre
hym. If I brynge him not to the, and sette
him before thine eyes* let me bear þ blame **Gen. xlii. 9**
foreuer. For onlesse we had made thys ta-
rping, by thys we hadde beene there twyse
and come agayne.

Then theyr father Israel sayde to them: **C**
If it must nedes be so now, then doo thus,
take of the beste frutes of the land in poure
vessels, and cary the man a present a quan-
titype of bawme and a porcyon of Honye,
spices, and myrr, dales and almondes.
And take as muche money more wpth you.
And the money that was broughte agayne
in poure sakes, take it agayne wpth you,
paraduenture it was some ouerspghte.

Take also poure brother wpth you, and
aryse

arise and go againe to the man. And God
all myghte geue mercye in the syghte of
the man, and sende you your other brother
and also Ben Jampn, and I wyl be as a
man robbed of hys chyl dren.

Whus tokethey the presente and twyse
so muche more monney wpth them, and Bi
Jamin. And rose bp, went downe to Egypt
and presented them selues to Joseph. Whē
Joseph sawe Ben' Jampn wpth theym, he
sayd to the ruler of hys house, byngethese
men home, and slepe, and make readye: for
they shall dyne wpth me at noone. And the
man did as Joseph bad, and brought them
into Josephs house.

When they were broughte to Josephs
house, they were astrapde and said, because
of the monye that came in our sackes mou
thes at the fyrst time, are we brought, that
they myghte pycke a quarell wpth vs, and
lape somethyng to our charge, to byng vs
in bondage and oure Asses also. Soo came
they to the manne that was the ruler ouer
Josephs house, and spake wpth hym at
the doore and sayde.

E Spr, we came hyther at the fyrste tyme
to bye foode, and as we came to an Inne,
and opened our sacks: behold euerp mans
Gen. xlii. a mony was in hys sacke with ful weight:
But we haue broughte it agayne wpth vs:
and other monye haue we broughte also in
our hands, to bye fode, but we cannot tell
who put our monye in oure sackes. And he
sayde

Joseph

Genesis.

sayde: be of good chere, feare not: poure
God, and the God of poure fathers hath
putte that treasure in poure sakes, for I
hadde poure monye. And he broughte Sy-
meon oute to them, and led them into Jo-
sephs house, and gaue them water to wash
theyr fete, and gaue theyr asses prouender
And they made readye theyr presente: a-
gynste Joseph came at noone, for they
hearde saye that they shoulde dyne there. F
When Joseph came home, they broughte
the presente into the house to hym, whiche
they had in theyr handes, and fel flat on the
grounde before hym: And he welcommed
them courteously, saying: is poure fathere
that old man whiche ye told me of in good
health: and is he yet aloue? They aunswere
red: thy seruante oure father is in good
helth, and is yet aliue And they bowed the
selues and fell to the grounde.

And he lyft vp his eyes, and behelde his
brother Ben Jamin his mothers sonne, &
sayde: * Is this poure yongeste brother of
whome ye sayde vnto me? And sayde: God
be mercyfull vnto the my sonne. And Jo-
seph made hast for * his hert dyd melte vp- Ge. xlii. c
on his brother, and sought wher to weepe,
and entered into hys chamber, for to wepe
ther. And he washed his face and came out
and refrayened hym selfe, and badde sette
breadye on the table. iii. Re. xlii. a

And they prepared for him by hym selfe,
and for theym by them selues, and for the
Egyptians

Joseph

Genesis.

Abhominacion, that is
it was ab-
horred of
Egyptians,
that an He-
brew shulde
saie wth the.

Egyptians whpche ate wth him by them
selues, because the Egyptians may not eat
bzed wth the Hebrewes, for that is an^e ab-
hominacio to the Egyptians. And they sat
befoze him, y^e eldest according vnto his age,
and the yongest according vnto hys youth,
And the mē merueled amōg thē selues. And
they brought rewards vnto thē frome hym
but Ben Iamins parte was t^{re}ue t^{re}mes so
muche as anye of theyrs. And they ate and
dranke, and were merve wth hym.

The .xliiii. Chapter.

Joseph accuseth his brethren of thefte. Ju-
da becommeth suerly for Ben Iamin.

A And he commaunded the ruler of hys
house, sayinge: fyll the mens sakes
with food, as muche as they canne ca-
ry, and put every mans money in hys bags
mouthe, and putte my siluer cuppe in the
sakes mouth of the yongest and hys corne
monye also. And he did as Joseph had sayd

And in the moornyng as soone as it was
lyghte, the men were let go wth theyr as-
ses. And when they were oute of the c^{ty}te
and not yet farre paste, Joseph sayde vnto
the ruler of hys house: Arise and pursue af-
ter the men, and ouertake them, and saye
vnto them. Wherefoze haue ye rewarded
euyl for good, is that not the cup, of whp-
che my Lorde dryncketh, and doeth he not
prophece therein? ye haue euyl done, that
ye haue done,

W And he ouertookethem and sayde the
same

Joseph

Genesis.

same wordes vnto them. And they answered hym: wherefore saythe my Lorde suche wordes? God forbyd that thy seruauntes shulde do so. Beholde, the monye whych we foud in our sacks mouthes, we broughte agayne vnto the out of the lande of Canaan: howe then shulde we steale oute of my Lordes house, eyther syluer or golde? wpth whomsoever of thy seruauntes it be found lette hym dye, and let vs also be my Lordes bondemen. And he sayde: Howe therefore accordynge vnto your wordes, he wpth whome it is founde, shal be my seruaunte: but ye shalbe harmelesse.

And forthwpth euery man toke downe his sacke to the ground and euery man opened his sacke. And he serched, fro eldest to the yongest. And the cup was found in Beniamins sack. Then they ret their clothes & ladad euery man his asse, & wet again vnto the city. And Juda & his brethren came to Josephs house, for he was yet there, and they fel before him on to the ground. And Joseph sayd vnto them, what deede is this that ye haue doone? wyte ye not that suche a man as I, can propheepe?

Ge. xxxviii. c

Then sayde Juda: what shal we saye to my Lorde, what shal we speake, or what excuse can we make? God hathe founde oute the wyckednesse of thy seruauntes. Behold boothe wee and he wpth whome the cuppe is found, are thy seruauntes. And he answered: God forbyd that I shoulde doo so, the of thynges man

Thys prophesying to the Egyptians that Egyptians comely used, and not effectuous & certainly foresight knowledge of thynges

to come, ney
ther the ear
nelle rebu-
king of vice
by the thren-
eing of gods
wraathfull
displeasure
for þ same.

Gen. xlii. c

man wpyth whome the cuppe is founde, he
shalbe my seruaunte: but goo ye in peace
home to your father,

Then Iuda went vnto him and sayd: oh
my Lord, let thy seruaunte speake a worde
in my lordes eare, and be not wrothe wpyth
thy seruaunt: for thou arte euen as Isha-
rao. My Lord asked his seruaunt sayinge:
haue ye a father or a brother? And we an-
swered my Lord: we haue a father that is
olde, and a younge ladde whych he begat
in hys age: and the brother of the sayde lad

is dead, and he is all that is left of that mo-
ther. And his father loueth him. Then sayd
my lord vnto his seruauntes, brynge hym
vnto me, that I maye set myne eyes vppon
hym. And we answered my Lord that the
lad could not goo from hys father, for if he
should leue his father, hys father were but
a dead man. Then saidest thou vnto thy ser-
uaunts: * onles your yongest brother come
wpyth you, loke that ye se my face no more.

Gen. xlii. a

And when we came vnto thy seruaunte
oure father, we shewed hym what my lord
hadde sayde. And when oure father sayde
vnto vs, go agayn, and bye vs a litle food:
we sayde, that we coulde not go.

Reuerthelesse if our yongest brother goo
wpyth vs, then wpyll we go, for we maye not
se the mannes face excepte oure yongeste
brother come with vs. Then sayde thy ser-
uaunt oure father vnto vs: Ye knowe that
my wyfe bare me two sonnes. And the one
wente

Joseph
went
to
saw
to a
happ
head
No
my f
that
then
come
byn
fath
uait
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gap
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hys b
fath
shoul
on m

Gen
byet

A
oute
man
bnto
sooth

Joseph

Genesis.

went out fro me, and it is sayd that he is * Ge. xxxviii. d
torne in peeces of wylde beastes, and I
sawe hym not sence, If ye shal take this al
so awaye from me, and somme misfortune
happen vpon hym, * ye shal byng my grap. Gen. xlii.
head, with sorow vnto the graue.

Now therfore when I come to thy seruāt B
my father, if the lad be not with me: seynge
that hys lyfe hangeth by the Lad des lyfe,
then as soone as he seeth that the lad is not
come, he shal dye. So shal we thy seruants
byng the grape head of thy seruante oure
father, wth sorow vnto þ^e graue. For I thi ser
uaūt became: suerty for þ^e lad, vnto my fa
ther, & said: * If I byng him not to the a- Gen. xlii. b
gapn, I wil beare the blame al my life long
Now therfore let me thy seruant, remain
here for the ladde, and be my Lordes' bond
manne: and lette the ladde goo home wth
hys bretheren. For how can I go vnto my
father, and the ladde not wth me? leaste I
shoulde se the wretchednes that shal come
on my father.

The. xlv. Chapter.

Joseph maketh hym selfe knowen vnto his
brethren and sendeth for his father.

And Joseph coude no longer refraine a
before al them þ^e stode about him, but
commaunded that they shoulde go al
oute frome hym, and there shoulde bee noo
man wth hym, whyle he vttered hym selfe Gene. xlii. c.
vnto hys bretheren. And he * wept a loude and. xlii. d.
soo that the Egyptians, and the house of
Ra. i. pharaō

Act. vii. b.

Et. xxxvii. f

Gen. i. b.

Pharao hearde it, And he sayde vnto hys
 brethren: I am Iosephe, dothe my father
 pet spue? But hys brethren coulde not
 aunswere hym, for they were abashed at
 hys presence. And Iosephe sayde vnto
 hys brethren: come neare too me, and they
 came neare. And he sayde: * I am Ioseph
 your brother, whom ye solde vnto Egypte
 And now be not greued therewith, neyther
 let it seme a cruel thinge in your eyes, that
 ye solde me hither. For God dyd sende me
 before you, to saue your lues. * For this
 is the second yere of deth in the lande, and
 fyue mo are behynde, in whiche there shal
 neyther be earpnge nor haruest.

I Wherfore God sent me afore to make
 prouision, that ye myghte conptnue in the
 earth, and to saue your lues by a great de-
 lyuerance. So now, it was not ye that sent
 me hither, but God: & he hath made me as
 a father vnto Pharao, and lord ouer al his
 house, and ruler in all the land of Egypte.
 Hast you therfore, and go to my father, and
 tel him, this saith thy son Ioseph, god hath
 made me lord ouer all Egypt: Come downe
 vnto me and tary not. And thou shalt dwel
 in the land of Gosan, and be by me, both I
 and thy chylzen, and thy chylzens chylde
 and thy shepe, and beastes, and al that thou
 haste. There wil I make prouision for the:
 For there remayne yet fyue yeres of deth
 leaste thou, and thy houshold, and al that
 thou haste pearyshe.

Beholde,

Behold, pour eies do se, and the eies also
of my brother Ben Jamin, that I speake
to you by mouth. Therfore tel my father of
all my honoure, whiche I haue in Egypte,
and of al that ye haue sene, and make hast
and bryng my father hither.

And he fell on his brother Ben Jamins
neck and wept, & Ben Jamin wept on hys
neck. Moreouer he kissed al hys brethren,
& wept vpon the. And after that, his brethren
talked with him. And when the tidnges
were brought to pharaos house, that Jo-
sephs brethren were come, it pleased pha-
rao well, and all his seruauntes.

And pharao spake vnto Joseph: say vn-
to thy brethren, thys do ye: lade youre bea-
stes, & get you hence. And when ye become
vnto the Lande of Canaan, take youre fa-
ther, and youre housholdes, and come vnto
me, and I wyll geue you the Beste of the
lande of Egypte, and ye shal eate the fatte
of the lande. And commaunded also. Thys
do ye: take charettes wpth you, oute of the
lande of Egypte, for youre chyldrene, and
for your wiues, and bryng your father, and
come. Also, regarde not youre stuffe, for the
goods of al the lād of Egypt shal be yours.

And the children of Israel dyd accor-
dynglye. And Joseph gaue them charettes
at the commaundemente of pharao, and
gaue them vyttayle also, too spende by the
way. And he gaue vnto eche of the, chaunge
of rayment: but vnto Ben Jamin, he gaue

thre hundred peces of siluer, and fīue chāge
of rāpmentē. And vnto hys father he sente
lykewyls ten asses laden with good out of
Egypt, and ten the asses laden wpth come
bread and meate: to serue his father by the
way. So sente he hys bzethren awape, and
they departed. And he sayed vnto them: see
W that ye fal not out by the way.

And they departed from Egypt, and en-
tered the land of Canaan, and came to Ja-
cob theyr father, and told hym, saying: Jo-
seph is yet alīue, and is gouernier ouer all
the land of Egypt. And Jacobs herte was
troubled, but he beleued thē not. And thei
told hym all the words of Joseph, whyche
he had said vnto thē. But when he saw the
charets which Joseph had sēt to carpy him,
thē hys spirites reuiued. And Israel sayde
I haue ynough, if Joseph my sonne be yet
aliue: I wil go and se him, oz that I dye.

The. xlii. Chapter.

W Jacob wpth al hys housholde goeth to Jo-
seph into Egypt. The genealogy of Jacob.
Joseph meteth hys father.

Jos. xliiii. a
Act. vii. b.
Esay. lii. a
A Israel toke hys ^{*}iourney, wpth al he had
and came vnto Berseba, and offered of-
ferpnces vnto the God of his father Ja-
saac, And God sayd vnto Israel in a visiō
by nyght, and called vnto hym: Jacob, Ja-
cob. And he answered: here am I. And he
sayde: I am that myghty God of thy fa-
ther, fear not to go downe into Egypt. For
I will make of the a great people. I will
go

Joseph

Genesis.

go downe wpth the into Egypt, and I wil also bypnye the vp agayne, & Joseph shall (a) put hys hande vpon thyne eyes.

And Iacob rose vp from Berseba. And the sonnes of Israel carped Iacob their father, and their chyldren, and their wiues in the charettes, whych Pharao had sent to carry him. And they toke their catel, and the goodes whych they had gotten in the land of Canaan, and came into Egypt both Iacob and al hys sede wpth his sonnes, and his sonnes sonnes with him, his daughters and hys sonnes daughters, and al his sede brought he with him into Egypte.

These are the names of the chyldren of Israel, which came into Egypt, both Iacob and his sonnes * Ruben Iacobs first sonne. The chyldren of Ruben: Hamoch, Pallu, Bezron, and Charmi. The chyldren of Symeon: Jemuel, Jampm, Ohad, Jachin, Zohar, and Saul the sonne of a Canaanitish woman. The chyldren of * Levi: Gerson, Kahath, and Merary.

The chyldren of * Iuda: Er, Onan, Sela, Pharez, and Zerah, But Er, and Onan, dyed in the land of Canaan. The chyldren of Pharez, Bezron, & Hamul. The chyldren of Issachar: Tola, Phua, Job and Semson. The chyldren of Zabulon: Seated, Elb and Jakhezel. These be the chyldren of Lea, which she bare vnto Iacob: in mesopotamia, with his daughter Dina. Al these soules of his sonnes and daughters, make. xxxiii.

W.iii.

The

(a) To put his hande vpon his eyes, is to be present at his death & to burye hym, as in Job. xliii. d

Er. l. a. vi. c
Ru. xvi. a.
1. Par. v. a.

1. Par. vi. a

1. Pa. llii. a

E The childrene of Gad: Ziphion, Haggi, Suni, Ezbon, Eri, Arodi, and Arel. The children of *Aser: Hemna, Hesua, Hesui, Bria, and Serah their sister. And the children of Bria, were Heber, and Malchiel. These are the children of Silpha, who Laba gave to Lea his daughter and these he bare unto Jacob: In number sixtene souls.

Gen. xl. g The children of Rachel, Jacobs wyfe: Joseph and Ben Jamin. And unto Joseph in the lande of Egypte, were borne Manasses, and Ephraim, whpch *Afnath the daughter of Putiphar, prieste of On, bare unto him. The childrene of *Ben Jamin Bela, Becher, Asbel, Bera, Raeman, Ehi, Ros, Gupim, Dupim, and Ard. These are the children of Rachel, whpche wer borne unto Jacob. xiiii. soules altogether. The children of Dan: Husim. The childrene of Repthali, Jahezeel, Buni, Nezer, & Silli. These are the sonnes of Bilha, whpch Laban gave unto Rachel his daughter, & she bare these unto Jacob, altogether. vii. soules. All the souls þ came w Jacob into Egypte, which came out of his loins (beside his sons wiues) wer altogether. lxx. & vi. soules. And the sons of Joseph, whiche were born him in Egypte were two soules: So that all the soules of the house of Jacob, whiche came into Egypt, are. lxx.

D And he sent Juda befoze hym unto Joseph, that the waye mighte be shewed hym unto Gosan, and they came into the Land of

of Golan. And Joseph made redy his charret, and wente to mete Israell hys father vnto him, and fell on hys necke, and wept vpon his necke a good whyle. And Israell sayde vnto Joseph: Now am I contente to dye, forasmuche as I haue seene the, that thou art yet aloue.

And Joseph sayd vnto his brethzen and vnto his fathers house: I wyl go and shew pharao, and tell him, that my brethzen and my fathers house, which wer in the land of Canaan, are come vnto me, & how they are shepards (for they wer men of catel) and they haue brought theyr shepe and theyr Oxen, and al that thei haue, with them. If pharao cal you, and aske you what your occupation is, say thy seruants haue ben occupied about catel, fro our childhode vnto this time both we and our fathers, that ye may dwel in the land of Golan. For the Egipcians abhorre al shephardes.

The. xlvii. Chapter.

¶ Jacob cometh before pharao, and vnto hym is geuen the lande of Golan, he sweareth hys sonne for hys buryal.

And Joseph went and tolde pharao, and sayd: my father and my brethzen their shepe and theyr beastes, and all that they haue, are come out of the land of Canaan, & are in the lande of Golan. And Joseph tooke a parte of his brethzen, euen syue of them: & presented theim vnto pha-

rao. And pharao sayed vnto hys brethren:
 what is your occupacpon? And they sayed
 vnto pharao: shepe hearde are thy seruants
 both we & also our fathers. Thei said more
 ouer vnto pharao: for to* sojourne in the
 lād are we come, for thy seruants haue no
 pasture for their shepe, so sore is the famish
 ment in the land of Canaā. Now therfore
 let thy seruants dwell in the land of Gosa.
 And pharao said vn to Joseph: thy father
 and thy brethren are come vnto the. The
 land of Egypte is open before the: In the
 best place of the lande, make both thy fa-
 ther and thy brethren dwelle: And euen in
 the lande of Gosa let them dwell. More-
 ouer if thou knowe any menne of actiuitie
 amongesthem, make them rulers ouer my
 cattel. And Joseph brought in Iacob hys
 father and set hym before pharao. And Ja-
 cob blessed pharao. And pharao asked Ja-
 cob, howe old art thou? And Iacob sayd vn
 to pharao: the dayes of my (a) pilgrimage
 are an hundred and thirty yeres. Few and
 euyl haue the dayes of my lyfe bene. & haue
 not atteyned vnto the yeares of the lyfe of
 my fathers, in the daies of their pilgrima-
 ges. And Iacob (b) blessed pharao, and
 wente out from him. And Joseph prepared
 dwellingnges for hys father and his brethren
 and gaue them possessions in the lande of
 Egypte, in the beste of the lād: euen in the
 as afore in land of Ramessies, as pharao commaun-
 ded. And Joseph made prouision for hys
 father,

(a) That is
 all the tyme
 that he ly-
 ued, as in
 Job. xliii. c.
 and Psal.
 cxviii. c

(b) In thys
 place to
 blesse, is to
 prayse and
 geue thākes
 as afore in
 he. xliii. d.

Jos
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Joseph

Benelis.

father, hys brethren & al his fathers house = i. Cor. x. d.
hold, as ponge children are fed with bread.

There was no breade in al the land, for
the dearth was exceedinge sore: so þe lād
of Egypte, and the lande of Canaan, were
fampshed, by the reason of the derth. And
Joseph gathered togyther all the moneye
that was founde in the lande of Egypte,
and was founde for the corne whych they
boughte: and he laid vp the money in pha
raos house. When money fayled in þe land
of Egypte, and of Canaan, all the Egyp
tians came vnto Joseph, and said: geue vs
sustenance: wherfore sufferest thou vs to
dye before the? for our mony is spent. The
sayd Joseph: bringe poure cattell, and I
wyl geue you for your cattell, if ye be with
out mony. And they brought their cattell
vnto Joseph. And he gaue them breade for
horses and shepe, and oxen & asse: so he fed
thē with breade, for al theyr cattell? þe pere.

When that yeare was ended, they came
vnto hym: the nexte yeare, and sayd vnto
hym: we wyl not hyde it from my lord how
that we haue nether money nor cattell, for
my Lord, there is no more left for my lord
but oure bodyes, and our landes. Where
fore letttest thou vs die before thyne eyes, &
the land to go to naughte: bye vs and oure
landes for breade: and let both vs and our
landes be bonde to pharao. Beue vs sede,
that we maye lye, and not dye, & that the
lande go not to wast.

And

The Egip-
tians solde
at their lan-
des vnto p
king.

(c) Pharaon
was a gene-
ral name to
all the kyn-
ges of E-
gypte, as A-
bimelech
was the co-
men name
to al the kin-
ges of the
Gentiles.

And Joseph bought al the lande of Egypt,
for pharaon. For the Egyptians sold euery
man his lande, because the dearth was sore
vpon them: and so the land became (c) pha-
raos. And he appointeth the people vnto
cities, from one syde of Egypt vnto the o-
ther: onely the lande of priestes bought he
not. For her was an ordynauce made by
pharaon for the priestes, that they shoulde
eat that which was appointed vnto them:
whych pharaon had geuen them, wherefore
they solde not theyr landes.

Then Joseph sayd vnto the folke: be-
hold I haue bought you this day, & your
landes for pharaon. Take ther seede, & go
sow the land. And of the encrease ye shall
geue the fyfte part vnto pharaon, and .iiii.
partes shall be your owne, for seede to sowe
the feld: and for you, and them of your
householdes, and for your chyldren, to eat.
And they answered: Thou hast saued our
lives. Let vs find grace in the sight of my
Lorde, and let vs be pharaos seruauntes.
And Joseph made it a law ouer the land of
Egypt vnto this day: that men muste geue
pharaon the fyfte part, except the land of prie-
stes only, which was bounde vnto pharaon.

And Israel dwelt in Egypt: euen in the
countrey of Gosan. And they hadde their
possessions therein, and they grew and mul-
tityped exceedinglye. Moreover Iacob dy-
ued in the lande of Egypt .xvii. yeares, so
that the hole age of Iacob was, an hun-
dred,

Joseph

Genesis.

died, and .xliiij. yeares.

When the tyme drew nge, that Israel must dye, he sent for hys sone Joseph, and sayde vnto him: If I haue found grace in thy syght, put thy hande vnder my *thye, and deale mercifully and truly wth me, that thou burye me not in Egypt: but let me lye by my fathers, and cary me oute of Egypt, and bury me in their burial. And he answered: I wll do as þ hast said. And he laid *swear vnto me. And he sware vnto hym: And then Israel worshipped the lord and bowed him vnto the beddes heade.

Looke in
Gen. xlii. 2.

* Ge. xlv. 2.

The .xliiiij. Chapter.

Jacob lieth sicke. He desireth Ephraym & Manasses for his sones, and blesteth them.

After these wordes tydnges were brought vnto Joseph, that his father was sicke. And he toke with him his two sones, Manasses and Ephraym. The was it sayd vnto Jacob: behold, thy sonne Joseph cometh vnto the. And Israel toke hys strength vnto hym, and late vpon the bedde, and sayed vnto Joseph: God almighty appeared vnto me at *Hus, in the lande of Canan, and blessed me, and sayde vnto me: behold, I wll make the growe, and wll multiplye the, and wll make a great *numbre of people of the, and wll geue this land vnto þ, and vnto thy sede after the, for an euerlasting possession. Now therfore thy two sonnes Manasses and Ephraym, which were bozne vnto the before

Gene. xliii.

Gen. xlii. 2.

Ioseph

Benells.

**Jacob ad-
opteth the
two sonnes
of Ioseph**

Gen. xxxv. c

before I came to the into Egypte, shall be
myne, euen as Ruben and Symeon shall
they be vnto me. And the chyldrene whych
thou gettest after them, shall be thine owne:
but shall be called with the names of theye
bzythen in theyenheritaunces. And af-
ter I came frome Mesopotamia, Ra-
chel* dyed vpon my hande in the Lande of
Canaan, by the waye: when I hadde but a
feldes bread to go vnto Ephrat. And I bur-
ryed hy there in the way to Ephrat, whych
is now called Bethlehem.

Is And Israel beheld Iosephs sonnes, and
saide: what are these? And Ioseph sayd vnto
hys father they are my sons, which god
hath geuen me here. And he saide: bring the
to me, and let me blesse them. And the eyes
of Israel were dymme for age, so that he
coude not well see. And he broughte them
to him, and he kissed theym, and embraced
thē. And Israel said vnto Ioseph: I wolde
not haue thought, that I should haue sene
thy face, and yet lo: **G D D** hath shewed it
me, and also thy sede. And Ioseph toke the
awaye from his lappe, and they fell on the
ground before him.

I Then toke Ioseph them both: Ephraim
in his right hande toward Israels left hyd
and Manasses in his left hand, toward Is-
raels ryght hande, and brought them vnto
him. And Israel stretched oute hys ryghte
hand and *laid it vppon Ephraims heade,
tryng on of. whiche was the yonger, and his left hande
vpon

*The put
tryng on of

Ioseph
vpon
for
Ioseph
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the
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name
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Joseph

Benesis.

upon Manasses head, crossing his handes: for Manasses was the elder. And he blessed Joseph, sayinge: God before whom my fathers Abraham and Isaac did walcke, and the God whych hath fedde me all my lyfe long vnto this daye, And the aungel which hath deliuered me from al euil, blesse these laddes, that they maye be called after my name and after my father Abraham & Isaac, and that they maye growe and multiplye vpon the earth.

hands was
commonly v
sed of p we
bryes, when
they comen
ded, or offer
red anye
thyng to
God, as
Leu. i. 6.
Ephraim p
yongest son
is preferred

When Joseph saw that his father layde his right hand vpon the head of Ephraim, it displeased him. And he lift vp his fathers hande, to haue remoued it from Ephraims head vnto Manasses head, and sayde vnto

afore hys
elder bro
ther Ma
nasses.

his father: Not so my father: for this is the eldest. Put thy right hand vpon hys heade. And his father wold not, but sayd: I know it well my sonne, I knowe it well. He shall be also a *people, and shalbe great. But of a truthe, his yonger brother shal be greater then he, and his seede shall be ful of people. And he blessed theym, sayinge: At the ensample of these, the Israelites shall blesse and saye: God make the as Ephraim and as Manasses. Thus set he Ephraim before Manasses.

Gen. xlii. a

And Israel sayd vnto Joseph: behold, I dye. And God shalbe with you, and bryng you agayne vnto the land of youre fathers. Moreouer I geue vnto the a porcyon of lande aboue thy brethren, which I gat out of

Iho. iiii. a.

of

Joseph Benefits.

of the handes of the Amorites, wth my sword
and with my bowe.

The. xlix. Chapter.

G Jacob blesseth all hys owne sonnes, and
sheweth them what is to come. He apoynteth
wher he wyl be buried: and dyed.

And Jacob called for his sonnes, and
said: come togyther, that I may tell
you, what shal happē you in the laste
daies, gather you togyther, & heare ye sonnes
of Jacob, & herke vnto Israel your father.

Ge. xlix. f

Ruben * thou art mine eldest sonne, my
might, and the beginnyng of my strength,
chiefe in receiuyng, and chief in power. As
vnstable as water were thou: thou shalt
therfore not be the chiefest, for thou * wen-
test vp vpon thy fathers bed, and than de-
spisedst thou my couche wth going vp.

Gen. xxi. b. d
1. Para. v. a

Thy brethren Symeon and Leuey, w^{ch}
ked instrumentes are they? weapons. In-
to their secrets come not my soule, and vnto
to their congregacion * be my honour not
coupled: for in theyr wrath they slewe a
man, and in their luste they threwe downe
the walles of the cypre. Cursed be their
wrath, for it was stronge, and their fearle-
nes, for it was cruel. I wyl therfore deuide
them in Jacob, and scatter them in Israel.
But the? O Juda thy brethren shal praise,
and thyne hande shall be in the * necke of
thyne ennempes, and thy fathers chyl dren
shall stoupe vnto the. Juda is a * Lyons
whelp. From spoile (my sonne) thou arte
come

Ge. xxxiii. d

1. Para. v. c

1. Para. v. c

Jose
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come on high: he layd him downe and con-
ched him him selfe as a lion, and as a *lpo-
nesse. Who dare steere him by? The (a) scap-
tre shall not departe from Iuda, nor a ru-
lar from hys legges, tyll he come that is to
be set, vnto whō the people shal harkē. He
shall bynd hys foale vnto the vyne, & hys
asses colt vnto y vine branches, & shal wash
his garmēt in wine, & his māteli in y bloud
of grapes, his eyes are roudier than wine, &
hys teeth whitter then mylke.

*zabulon shal dwell in the haven of the
sea, and in the porte of shyppes, and shal
reache vnto Sydon.

Isacharis a strong asse, he chouchēd hym
down betwene two borders, and saw that
rest was good & the land that it was plea-
saunte, and bowed his shoulder to beare,
and became a seruaunt vnto tribute. Dan
shall (b) iudge his people, as one of the tri-
bes of Israel. Dan shalbe a serpent in the
wape, & an edder in the pathe, and byte the
horse heles, so that his rider shal fal back-
ward. After thy saupnge, loke y Lorde.

Bad, men of warre shal inuade. And he
shall turne them to flighte.

Of Asser cometh (c) fat breade, and he
shal geue pleasures for a kyng.

Rephthalym is a swyfte hinde, and ge-
ueth goodly words. That florishinge child
Joseph, that florishyng childe, and good-
ly vnto the eie: the daughters can vpon the
walle. The Goters haue enuyed hym, and other. &c.

chrd

Am. xlii. d.
(a) Scepter
is here take
for power
royall and
dignitie.
Here is al-
so prophet-
ed the com-
myng of
Christ, as in
Esa. ix. a

Iosu. xix. a.
C

(b) Judge
hys people,
y is, he shal
rule and go-
uern thē, as
Exo. xviii.

(c) Fatte
bread, y is
plenteous-
nes of the
earth: as en-
crease of
corne and

therewyth chyd with him, and hated him, and yet hys
 shal be fedde bowe bode fast, and hys armes and his han
 kynges and des were strong: by the hands of the mygh,
 al the mē of tpe God of Jacob: out of him shal come an
 the earth, hearde man a stone in Israell. Thy fathers
 as in God shall helpe the, and the almighty shal
 i. Gen. ix. e. blesse the, with blessinges from heauen a-

D aboue, and wpth blessinges of the water
 that lyeth vnder, and wpth Blessynges of
 the brestes, and of the wombe.

The blessinges of thy father were stronger:
 euen as the blessinges of my elders, after
 the desyre of the hpest in the worlde, & these
 blessinges shall fall on the head of Joseph,
 and on the top of the hed of him that was
 separat from hys brethzen.

(d) wolfe is
 here taken
 in a good
 sence, & sig-
 nifieth a fer-
 uent prea-
 cher of god
 des worde,
 as was
 Paul, in
 whom thys
 xerte is veri-
 fied,
 # Ge. xxv. a

Ben Jamin is a rauphyng (d) wolfe. In
 the morning he shal deuoure his praye, and
 at night he shal deuide his spoile.

All these are the. xii. tribes of Israell, and
 thys is that whych their father spake vnto
 them, when he blessed them, euery mā with
 a seuerall blessing. And he charged them: &
 sayd vnto them. I shal be putte vnto my
 people: se that ye bury me with my fathers
 in the caue that is in the felde of Ephron
 Bethphte, in the double caue, that is in the
 felde before Mamre, in the lande of Cana-
 an. Whych felde Abraham boughte of E-
 phron the Hethite: for a possessyon to bury
 in. There they buried Abraham and Sara
 hys wyfe, there they buried Isaac and Re-
 becca his wife. And there I buried Lea,
 whych

Joseph

Genesis

whych spelde, and the caue that is therein,
was bought of the chydren of Beth.

When Jacob had commaunded al that
he would vnto his sonnes, he plucked vp
hys fete vpon the bed, and dyed, and was
*put vnto his people. And Joseph fell vpo
hys fathers face, and wept vpon hym, and
kysed hym. Act. vii. c.

The .l. Chapter.

Jacob is buried. Joseph forgyueth his bre
thren the iniurye that they dyd to hym. And
he dyeth.

AND Joseph commaunded hys ser-
uaunts that were phisicians to en-
bawme his father, and the physpi-
ons embawmed Israel. xl. dayes longe for
solong doeth the enbawming last, and the
Egyptians bewept him lxx. dayes.

And when the daies of weppng were en-
ded, Joseph spake vnto the house of pha-
rao, sayinge: If I haue founde fauoure in
pour eyes speake vnto pharao & tell hym,
that my father made me sweare and sayd:
Lo, I dye, see that *thou burie me in my
graue, whiche I haue made me in the land
of Canaan. Now therfore let me go, & bury
my father, & then will I come againe. And
pharao sayd, go and bury thy father accor-
ding as he made the sweare, Gen. xlvi.

And Joseph went vp to bury hys fa-
ther, and with him went all the seruaunts
of pharao, & were the elders of his house, &
al the elders of Egypt, and al the house of
Joseph

L. i:

Joseph, and his brethren, and his fathers house: only they chylde, and they chepe and they cattell lefte they behynde them in the lande of Gosan. And ther went with hym also charettes and horsemen: so that they were an exceedynge great companye.

And when they came to the field of Atad beyonde Iordane, ther they made greates
Ecd. xlii. b. exceedynge soze lamentaciō. And he^m mourned for hys father. vii. dayes. When the inhabiters of the land of the Cananites saw^t mourning in the field of Atad, they said: this is a great mourninge which the Egipcians make. Wherefore the name of the place is called Abelmizriam, whiche place lieth beyond Iordan. And his sons did vnto him, according as he had comaunded the.

I And hys sons caried hym into the^m land
*** Ge. xlii. c.** of Canaan, & buried him in the doublecaue
Act. vii. b. which Abraham had^t boughte wth the fiede
*** Ge. xlii. d.** to be a place to bury in, of Ephron the Hethite before Maare. And Joseph retourned to Egypt againe & his brethren, and al that wente vp with him to burye hys father, as sone as he had buried him.

When Josephs brethren saw that they father was dead, they sayd: Josephes maye
Ge. xlvii. d. fortune hate vs, &^m rewarde vs agayne all the euil whiche we did vnto him. They dōd therfore a comaundement vnto Joseph, saying: thy father charged vs before his death saying: This wise say vnto Joseph: forgiue (I pray the) the trespase of thy brethren, & they

Joseph

Genesis

they? spn, for t hey rewarded the euil. Now
therefore we praiſe the forgeue the trespae
of the ſeruauntes of thy fathers God. And
Joseph wepte when they ſpake vnto hym.

And his brethren came and ſel befoze him
and ſayd: Beholde we be thy ſeruauntes.

And Joseph ſaid vnto them * feare not, for
am not I vnder god? Ye thought euil vnto
me: but god turned it vnto good, euen to a
uaunce me, as ye ſe at thys preſent tyme, &
to ſaue much people alſue, feare not ther-
foze, for I wyl care for you & for your chil-
dren, and he ſpake kindly vnto them.

Joseph dwelt in Egypt, and his fathers
houſe alſo, & lpyed an hundred and .x. pere.
And Joseph ſaw * Ephraims children, euē
vnto the thirde generacion. And vnto Ma-
chir ſon of Manaffes wer children bozne
and ſat on Josephs knees.

And Joseph ſayd vnto his brethren: I die
And God wil ſurely * viſet you, and bypnyg
you out of thys land, vnto the land whiche
he ſwar vnto Abraham, Iſaac, and Iacob.

And Joseph toke an othe of the children of
Iſrael, and ſayd: God wyl not ſaple but
viſet you, ſe therfore ſ ye carpe my * bones
hence. And ſo Joseph dyed, whan he was

an hundred & ten pere olde. And they
enbawmed him, and put him in a
cheſſe in Egypte.

The end of the firſt boke of Moſes
called Geneſys, or Gene-
racion .

D
Gen. xlv. d.

Cob. xlii. d.
Job. xlii. d.
Pla. cxxvii. d.

God wil vi
ſet you that
is, he wil re
membze you
& deliuer
you out of
bondage ſ
ye ſhal be in
vnder Pha
rao.

* Heb. xl. d.
Cro. xlii. d.
Iol. xlii. c.

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to the second boke of Mo-
ses called Exodus, made by willi-
am Tyndall.



If the Preface be
upon Genesis, reade
este thou vnder-
stande howe to be
haue thy selfe in
thys booke also, &
in all other bookes
of the Scripture,
Leaue vnto the
terte and playne
stoye, and ende-
uoure thy selfe to
search out the mea-

nyng of al that is dyscribed therein, and the true
sence of al maner of speakynges of the Scrip-
ture, of prouerbes, similitudes, & borrowed spech
whereof I entreated in the end of the obedyence,
& beware of subtile allegories. And note euerye
thing earnestlye, as thynges pertaynyng vnto
thyne owne hert and soule.

For as God bled him self vnto them of the old
Testamente: euen so shall he vnto the wordes
ende vse hym selfe vnto vs, whiche haue recey-
ued his holy scripture, and the testimony of his
sonne Iesus. As God doeth all thynges here
for them that beleue hys promyses, and hearken
vnto hys commaundementes, and wyth pacy-
ence leane vnto hym, and walcke wyth hym: e-
uen so shall he do for vs, if we receyue the wordes
of Christ wyth a stronge sayth, and endure
pacy-

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pacientely folowynge hys steppes. And on the other syde, as they that fell from the promyse of God thowge vnbelyefe, and from hys law and ordynances thowge impacience of their own lustes, were forsaken of God, and soo perished: euen so shal we as many as do lyke wyse, and as manye as make wyth the doctryne of Chyste, and make a cloke of it to lyue fleshely and to folowe our lustes.

Note thereto howe God is founde true at the last, and howe when all is past remedye and broughte into desperation, he the fulfyllerh his promyses, and that by an abiecte and a caste awaye, a despyled and a refused person, yea, and by awaye impossible to beleue.

The cause of all captiuitie of Goddes people is this. The worlde euer hateth theym for they say the and trust whych they haue in God. but in vayne, tyll they fall frome the saythe of the promyses, and loue of the lawe and ordynances of God, and put theyr truste in holye deedes of theyr owne findynge, and lyue altogether of theyr owne luste and pleasure, wythout regard of God, or respecte of theyr neyghboure. Then God forsaketh vs, and sendeth vs into captiuitie, for our dyshonourynge of hys name, and despylynge of oure neyghboure. But the worlde persecuteth vs for our sayth, in Chyist only (as the people nowe doeth) and not for our wycked lyuynge. For in hys kyngdome thou maist quiet ly and wyth licence, and vnder a protection, do whatsoeuer abhominacion thyne herte lusteth: but God persecuteth vs, because we abuse hys holy testament, and because when we know the trueth, we folowe it not.

Note also the myghtye hande of the Lorde, howe he playeth wyth hys aduersaries, and pr

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toketh them and styreth theym by a lytle and a litle, & deliuereth not hys people in an houre that boeth the pacyence of hys electe, and also the worldely wit, and wylde policie of the wycked, wherewith they doo fyghte agaynste God, myghte appeare.

Marke the longe sufferynge and softe pacyence of Moyses, and howe he loueth the people and is euer betwene the wrath of God and the, and is readye to lyue and dye with them, and to be put out of the booke that God had wrytten for theyr sakes (as Paule for hys brethren. Ro. maynes. ix.) and howe he taketh hys owne wronges pacientlye: and neuer auengeth him selfe. And make not Moyses a fygure of Christ with Rochester: but an en sample vnto all Prynces, and to al that ar in authority, how to rule vnto gods pleasure, and vnto theyr owne profit. For ther is not a perfecter lyfe in thys world, bothe to the honour of God, and profyt of hir neighbours, nor yet a greater crosse, then to rule chrestenly. And of Aaron also, se that thou make no fygure of Christ, vntill he come vnto his sacrifice: but an example vnto al preachers of Gods worde, that they adde nothing vnto Gods word or take oughte therefrom.

Note also, howe God sendeth hys promise to the people, and Moyses confyrmeth it with myracles, and the people beleue. But when temptacion commeth, they fall into vnbelyefe and fewe byde standynge. When thou seeest that all be not Chyysten that wyll be so called: and that the crosse tryeth the true from the fawned, for if the crosse were not, Chyyste shoulde haue dysciples ynowe. Wherefore also thou seest, what an excellent gyfte of God true fapthe is, and impossible to bee had wythoute the crosse

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epre of God. For it is about all naturall power that a manne in tyme of temptacion when God scourgeth hym, shoulde beleue then stedfastlye howe that God loueth hym, and careth for hym, and hath prepared all good thynges for hym, and that that scourginge is an earnest that god hath electe and chosen hym.

Note howe oft Moyses stirred theym vp to beleue and truste in God, puttynge theym in remembraunce alwaye in tyme of temptacion, of the myracles and woundes that God hath wroughte before tyme in theyr eye syghte. How diligentely also forbyddeth he at that might to drawe theyr hertes from God: to put oughte to Gods worde, to take oughte from it, commaundyng to do that onely that is right in the sight of the Lorde that they shoulde make no maner ymage, to knele downe before it: yea, that they shoulde make none auter of hewed stonne, for feare of Images, to see the heathen Idolatries utterly, and to destroye theyr Idolles, and cutte downe theyr groues where they worshipped, and that they shoulde not take the daughters of them vnto theyr sons, nor giue their daughters to the sons of the, and that whosoever moued any of them to worshyp false gods, how nigh soeuer of kynne he were, they must accuse hym, and bring hym to deathe, yea, and wheresoeuer they hearde of man, womyn, or Litye, that worshipped false Goddes, they shoulde slea theym, and destroye the Litye for euer, and not buylde it agayne, and all because they shoulde worshyp nothyng but God, nor putte confidence in any thyng, save in hys worde.

Yea, and howe warneth he too beware of wytycraste, sorcerye, enchauntment, necromancye, and all craftes of the Dyaui, and of dreas-

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mers, southsayers, and of miracle doers too des-
troye the woorde, and that they shoulde suffer
none such to liue.

Thou wylte haplye saye, they tell a man the
trueth. What then? God wyl that we care not
to knowe what shal come. He wyl haue vs too
care onelye to kepe hys commaundementes, and
to commit all chaunces vnto him. He haeth pro-
mised to care for vs, and too keepe vs frome all
yll. All thynges are in hys hand, he can remedye
all thynges, and wyl for hys trueth sake, if we
pray hym. In hys promises onelye wyl he haue
vs trust, and ther rest and to seke no farther.

Howe also doeth he prouoke them to loue,
euer reherfing the benefites of god done to the
already, and þ goodly promyses þ wer to come.
And howe goodlye lawes of loue geueth he, to
helpe one another: and that a man shoulde not
hate hys neyghboure in hys herte, but loue hym
as hym selfe. Leuiticus .xix. And what a charge
geueth he in euery place, ouer þ poore and nedye,
ouer the strainger, frindles and wpdowes: And
when he despyerh too shewe mercey, he reher-
seth all the benefytes of God donne to them at
their nede, that they myght se a cause at the least
waye in god to shewe mercy of verye loue vnto
theyr neyghbours at theyr nede.

Also there is no lawe soo symple in appea-
raunce thowwe out the fyue bookes of Moyses,
but that there is a great reason of the makynge
thercof, if a man searche diligently. As that a
manne is spyddde too feeble a bydde in hys
mothers mylke, moueth vs vnto Compassyon,
and to be pyrefull. As doeth also that a manne
shoulde not offer the fyre of dame and the yongt
bothe in one daye. Leuiticus .xii. For it myghte
seme a cruell thyng, in as muche as hys mo-
thers

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thers mylke is as it were hys bloude, wherefoze
God wyl not haue hym lodde therein: but wyl
haue a man shew curtesye, vpon the verye beas-
tes. And in an other place he commaūderh that
we molell not the Ox that treadeth oute the
corne (which maner of thysyng is vsed in hote
countreys) and that because wee shoulde muche
rather be lyberall and kynde vnto menne that
do vs seruyce. O happye God would haue
none suche wanton meate vsed among the peo-
ple, for the kydde of it selfe is noysshynge, and
the gootes mylke is restauratyue, and boeth to-
gether myght be to rancke, and therfoze forbyd-
den, some other lyke cause there was.

Of the ceremonies, sacrifices, and Taberna-
cle wyth all hys glorie and pompe, vnderstand
that they were not permytted onely, but also com-
maunded of God, to leade the people in the sha-
dowe of Moyses and nyghte of the olde testa-
ment, vntyll the lyght of Chryst and dawe of the
newe testamente were come. As chyldren are led
in the phantasyes of youth vntyll the descrecyon
of mans age be come vpon them. And all was
done to kepe them from Idolatre.

The tabernacle was ordeyned to the entente
they myghte haue a place apoynted thaim to do
theyr sacrifices openly in the syghte of the peo-
ple, and namelye the Priestes whycher wayted
thereon: that is myghte be sene that they dyd al
thynges accordyng to Goddes worde, and not
after the Idolatre of theyr owne Imaginacy-
on. And the coulynt of the Tabernacle, and
the beaulye also permynyng thereunto: that
they shoulde see nothyng amonge the heathen
but that they shoulde see thynges moze beautil
at home, because they shoulde not be moued too
folow them.

And

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And in lyke maner, the diuerse fashyons of sacrifices and ceremonies was to occupy their myndes, that they shoulde haue no luste to followe the Heathen : and the multitude of them was, that they shoulde haue somuch to do in keepynge them, that they shoulde haue no leasure to ymagin other of their owne: yea and that gods word myght be by in all that they did, that they myght haue theyr faith and trust in God, which he can not haue that foloweth either his owne inuencions, or tradicions of men: in makinge wythout gods worde.

Finally, God hath two Testamētis: the old and the newe: The old testament is those temporall promyses, which God made the chyldren of Israel of a good lande, and that he woulde defende the, and of wealth and prosperyty, and of temporall blessings, of whych thou redeste ouer all the law of Moyses, but namely. Leuy. xvi. and Deuter. xxi. and the augydng of all threathennges and cursēs, of whych thou redeste lyke wyse euery where, but specially in the two bookes abouerehearsed, and the augydng of all punishment ordeyned for the transgressours of the law.

And the olde testament was built altogither vpon the keepynge of the lawe and ceremonies. and was the rewarde of keepynge them in thys lyfe onely, and reached no farther then thys lyfe and thys world. As thou redeste Actes. xxi. A man y doth the shal lyue therein, whiche terte Paule rehearseth. Ro. x. and Galath. iii. That is, he that kepeth them, shal haue his life gyltlesse, acco. dyng to all the promyses and blessinges of the lawe, and shal auoyde boeth a temporall punishmentes of the lawe, and al the threathennges and cursennges also. For neither the

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the lawe euen of the ten commaundementes, noȝ
yet the ceremonies, iustified in the herte befoze
God oȝ purgyped vnto the lyfe to come. In so
much that Moyses at hys deathe, euen fouertye
yeares after the law and ceremonies were ge-
uen, complayneth, saying: God hath not geuen
you an herte to vnderstande, noȝ eyes to se, noȝ
eares to heare vnto thys daye. As who shoulde
haue sayed: God hath geuen you ceremonies,
but ye knowe not the vse of theim, and hath ge-
uen you a lawe, but God hath not wyrtten it in
youre hertes.

Wherefoze serueth the lawe then, if it giue
vs no power to do the lawe? Paule answereth:
that it was geuen to vtter synne onelye, and
to make it appeare. As a cosolye is layed vnto
an olde soze, not to heale it, but to styze it vp,
and make the dysleafe alyue, that a mā myghte
feele in what reoparde he is, and howe nyghe
death and not aware, and to make awaye vnto
the healyng plaster.

Euen so, sayth Paule. Gala. iii. The lawe
was geuen bycause of transgressyon (that is to
make the synne alyue, that it myghte be felt and
scene) vntyll the seide came vnto whom it was
promysed, that is to saye, vntyll the chyldren of
fath came, oȝ vntyll Christ that seide in whome
God promysed Abraham, that all nacyns of þ
world shuld be blessed, came.

That is, the lawe was geuen to vtter synne,
death, damnacyon, and curse, and to dyscuss vnto
Christe, in whom forgiveness, life, iustifying
and blessinges were promysed, that we myghte
se so great loue of God to vs warde in Christe,
that we hencefoȝth overcome wyth kyndenes,
myghte loue agayne, and of loue kepe the com-
maundementes.

Nowe

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And in lyke maner, the diuerse fashyons of sacrifices and ceremonies was to occupy theyr myndes, that they shoulde haue no luste to folowe the Heathen : and the multitude of them was, that they shoulde haue somuch to do in keepynge them, that they shoulde haue no leasure to ymagin other of their owne: yea and that gods word myght be by in all that they did, that they myght haue theyr faith and trust in God, which he can not haue that foloweth either his owne inuencions, or tradicions of mennes makinge wythout gods worde.

Finally, God hath two Testamētis: the old and the newe: The old testament is those temporall promyses, which God made the chyldren of Israel of a good lande, and that he woulde defende the, and of wealth and prosperyty, and of temporall blessings, of whych thou redeste ouer all the law of Moyses, but namely. Leuy. xvi. and Deuter. xvi. and the auoydynge of all threathenynge and cursēs, of whiche thou redeste lyke wyse euery where, but specyally in the two bookes aboue rehearsed, and the auoydynge of all punishment ordeyned for the transgressours of the lawe.

And the olde testament was buillt altogether vpon the keepynge of the lawe and ceremonies. and was the rewarde of keepynge them in thys lyfe onelye, and reached no farther then thys lyfe and thys world. As thou redeste Leuityc. xvi. A man þo doth theshal lyue therein, whiche terte Paule rehearseth. Ro. x. and Galath. iii. That is, he that kepeth them, shall haue his life synnour, accordynge to all the promyses and blessinges of the lawe, and shal auoyde boeth a temporall punishmentes of the lawe, and al the threathenynge and cursenynge also. For neither
the

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the lawe euen of the ten commaundementes. nor yet the ceremonies, iustified in the herte befoze God oꝝ purgēd vnto the lyfe to come. In so much that Moses at hys deathe, euen fouertye yeaeres after the law and ceremonies were geuen, complayneth, saying: God hath not geuen you an herte to vnderstande, nor eyes to se, nor eares to heare vnto thys dape. As who shoulde haue sayed: God hath geuen you ceremonies, but ye knowe not the vse of theim, and hath geuen you a lawe, but God hath not wrytten it in youre hertes.

Wherefoze serueth the lawe then, if it giue vs no power to do the lawe? Paule answereth: that it was geuen to vtter synne onelye, and to make it appeare. As a corolpe is layed vnto an olde soze, not to heale it, but to styze it vp, and make the dyscase alyue, that a mā myghte feelee in what reoparde he is, and howe nyghe death and not aware, and to make awaye vnto the healyng plaster.

Euen so, sayth Paule. Gals. iii. The lawe was geuen bycause of transgressyon (that is to make the synne alyue, that it myghte be felt and scene) vntyll the seide came vnto whom it was promysed, that is to saye, vntyll the chyldren of faith came, oꝝ vntyll Christ that seide in whome God promysed Abraham, that all nacyns of the world shuld be blessed, came.

That is, the lawe was geuen to vtter sinne, death, damnacyon, and curse, and to dyspue vnto Christe, in whom forgiveness, life, iustifying and blessinges were promysed, that we myghte see so great loue of God to vs warde in Christe, that we henceforth ouercome wryth kyndenes, myghte loue agayne, and of loue kepe the commaundementes.

Nowe

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Howe he that goeth aboute to quiete hys conscience, and to testyfy hym selfe wpyth the lawe, doeth but heale hys woundes wpyth freatyngge rozories, And he that goeth aboute to purchase grace wpyth ceremonies, dothe but sucke the ale pole to quenche hys thyrste, in as muche as the ceremonies were not geuen to iustify the heert, but to cognifye the iustifyinge, and forgyuenes that is in Christes bloude.

Of the ceremonies that they iustify, not thou readeest. Hebrues, x. It is impossible that synne should be done away wpyth the bloude of oren and goates. And of the lawe thou readeest Galat. iii. If there had ben a lawe geuen, þe could haue quickened o; gyuen lyfe: then hadd' ryghteousnes o; iustifying come by the law in dede. Howe the lawe not onelye qupykeneth not the herte, but also woundeth it wpyth conscience of synne, and mynysheth death and damnacion vnto hys. ii. Cor. iii. So that the must nedes dye and be dampned, excepte the fynde other remedye. So farre it is of that the is iustified o; holpen by the lawe.

The new testament is those euerlastyng promyses, whyche are made vs in Christ the Lord thowoweout all the scripture And that Testament is buylt on fayth, and not on workes.

For it is not sayd of that testamente: he that worketh shall lyue but he that beleueth shall, lyue. As thou readeest. John. iii. God so loued the world, that he gaue, hys only begotten sone that none that beleue in hym should perishe, but haue lyfe euerlastyng.

And when thys Testament is preached and bleued, the spirite entreteth the heert, and quickeneth it, and geueth it lyfe & iustifyeth hys. The spirite also maketh the lawe a lyncle thyrng in the

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the hert. So that a man bringeth forth good workes of hys owne accorde wythoute compulsion of the lawe, wythoute feare of threathynge, or cursynges: yea, and wythout all maner respecte or loue vnto anye tempozall pleasure, but of the verve power of the spirite, receyued thozowe saythe, as thou readest. John. i. He gaue them power to be the sonnes of God, in that they beleued on hys name.

And of that power they worke, so that he whiche hath the spirite of Christe, is nowe no moze a chylde: he neyther learnerly nor worketh anye longer for payne of the rodde, or for feare of bugges, or pleasure of apples, but doeth all thynges of hys owne courage. As Christ sayth John. vii. He that beleueth on me, shal haue ryuers of lyuynge waters flowynge oute of hys belly. That is all good workes, and all gistes of grace spyrng out of hym naturallze, and by theyr owne accorde. Thou needest not to wrest good workes oute of hym, as a manne woulde wyngge veruice oute of crabbes. Hape, they flowe naturallye oute of hym, as spyrnges oute of rockes.

The newe Testamente was euer euen from the begynnynge of the worlde. For there were alwayes promyses of Christ to come, by sayeth in whiche promyses, the electe were then iustified inwardly befoze God, as outwardly befoze the worlde, by keepynge of the lawe and ceremonies.

And in conclusion, as thou seest blessinges or cursynges folowe the breakynge or keepynge of the lawe of Moyses: euen so naturallye do the blessinges or cursynges folowe the breakynge or keepynge of the lawe of nature, oute of which sprynge all our tempozall lawes. So that whē the

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In the people kepe the tempoꝛalle lawes of theyꝛ
lande, tempoꝛall prosperytie, and all maner of
such tempoꝛall blessinges as thou readeſt of
in Moyses, do accompany them, and fall vpon
theym. And contrarywyle, when they Sinne
punished, and when the rulers haue no respect
vnto equite or honestie, then God sendeth hys
curre among theym, as hunger, dearth, moꝛren,
bannynge, pestilence, warre, oppꝛessyon, with
straunge and wonderfull deſeales, and newe
kynndes of myſfortune and euill lucke.

If any man aske me, ſeyng that sayth iustly
eth me, why I worke? I aunswere. Loue com-
pelleth me. For as long as my soul ſeeketh what
loue God hath shewed me in Chriſt. I cannot
but loue God agayne, and hys wyl and coman-
dementes, and of loue worke them, noꝛ they ca-
ſe me harde vnto me. I thinke not my ſelfe bet-
ter for my workinge, noꝛ ſeke heauen noꝛ an
higher place in heauen becauſe of it. For a Chri-
ſtian worketh to make his weake brother per-
fecter and not to ſeke an hygher place in hea-
uen. I compare not my ſelfe vnto him that wor-
keth not. No, he that worketh not to day, ſhall
haue grace to turne and to worke to moꝛowe,
and in the meane tyme, I praye hym, and praye
for hym: If I had wroughte the wyl of God
theſe thouſand yeres, & an other had wroughte
the wyl of the deuill as longe, and thys day he
turne, and be as well wyllynge to ſuffer with
Chriſt as I: he hath thys daye overtaken me, &
is as farre come as I, and ſhall haue as much
rewarde as I, and I enuye hym not, but reioice
moſt of al as of a loſt treaſure found.

For if I be of God. I haue theſe thouſande
yeres ſuffred to wyne hym for to come and
praiſe the name of God with me. Theſe thou-
ſand yeres

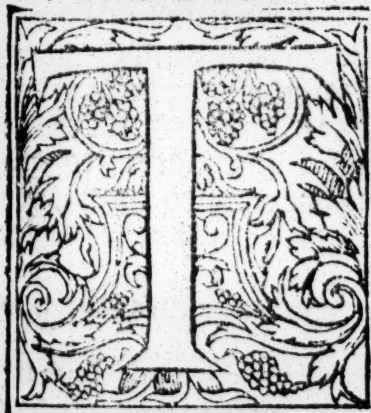
The Prologe.

land peres, I haue praied, sorowed longed, sigh-
ed, and sought for that whych I haue thys day
found, and therfore reioyce wryth al my myght,
and prayse God for hys grace and mercye.

The seconde Booke of Moyles, called Exodus, or departure.

The fyrste Chapter.

The chyldren of Iacob are numbred. The
new Pharaao oppresseth them. The acte of
the Godly mydwynes.



THESE are
the names of
the chyldren of
Israel, whych
came to Egypt
with Iacob, e-
uery man with
his houtholde,
Ruben, Sime-
on, Leui, Iu-
da, Isachar,

zabulon, Ben Jamin, Dan, Nephthalpe,
Gad & Aser. All these foules proceeding out
of the loines of Iacob, were thre score & x,
wher as Ioseph was in Egypte alreadye.

When Ioseph was dead, and all hys bre-
thren, and al that generacion, the chyldre
of Israel grew, encreased, multiplyed and
waxed very myghtye: so that the land was
full of them.

Then

Moses.

Exodus.

When ther rose by a new kyng in Egypt whych knewe not Joseph. And he sayd vnto his folke: beholde the people of the chyldren of Israel are mo & mightier than we. Come, let vs playe wpsely with them: lest they multiplye, and so (if there chaunce any warre) they ioyne them selues to oure ennemyes and fight against vs, and so get them out of the lande.

And he set taskemasters ouer them, to kepe them vnder wpyth burdens. And they buylt vnto pharao cytyes of defense: pithon and Rameses. But the more they vexed them, the more they multiplied & grew: so that they abhorred the chyldren of Israel. And the Egypcyans held the chyldren of Israel in bondage withoute mercy, and **A**madethey: lpyes bytter vnto them, wpyth cruell labour in claye, and bricke, and al maner worke in the fieldes, and in all maner serupce, whych they caused theym to worcke, cruelly.

And the kinge of Egypte sayd vnto the midwpues of the Ebzyes womē, of which the ones name was Sephora, & the other phua: Whē ye do the offyce of a midwife, to the women of the Ebzyes, and se in the byrth tyme that it is a boy, kyl it. But if it be a mayde, let it lpye. Not wpythstandinge the midwpues feared God, and did not as the kinge of Egypte commaunded them: but saued the men chyldren.

Then the kyng of Egypt called for the midwpues

Comps Knapp

Moses

Exodus.

midwiues, and sayd vnto them: why haue ye delt on thys maner, and haue saued the men chyliden? And the midwiues aunswere d pharao, that the Egiues wemen were not as the wemen of Egypt: but were stur dy womenne, and were deliuered afore the midwpuues came at them. And God there fore dealte well wyth the midwpuues. And the people multiplped & waxed very mygh ty. And because the midwiues feared God, he made (a) them houses.

The pharao charged al his people, say inge: All the menchyliden that are borne, caste in the ryuer, and saue the maidchyl den alque.

The.ii. Chapter.

Moses is borne, and beyng cast into the flag ges, is takē vp of Pharacs daughter. He kil leth the Egiptias, he fleeth and taketh a wife. The Israelytes cry vnto the Lord.

Andther wēt a man of the house of a Leuy. And toke a doughter of Leui. And the wyfe conceived and bare a sonne. And when she saw that it was a pro pre child, she hid hym for.iii. moneths. But whē she could no longer hide him, she toke a basket made of bulrushes, and dawbed it with ayme and pytche, and layde the child therin, and put it in the flagges by the ry uers bypncke. And his sister stode a farre of to wytte what woulde come of it. And the doughter of pharao came doune to the ri uer to wash hyr selfe, & hir maidēs walcked

(a) That is he encreas ed & multiply ed them, & made hous holdes of thē, geuyng thēm both husbonds & chyliden, as Gen. vii. b

Ero. vi. c
i. Pa. xxi. b

Da. xvi. a
Act. vii. c
heb. x. b

M. i. a longe

Moses

Exodus.

alonge by the rpuers spde. And when shee sawe the baskette amonge the flagges, she sente one of her maydens, and caused it to be fet. And when she had opened it she saw the chylde, and behold: the babe wepte. And she had compassion on it and sayd: it is one of the Ebyues chyl dren. Then sayd hys syster vnto pharaos doughter: Chal I go and cal vnto the a nurse of the Ebyues women, to nurse the that chylde? pharaos doughter answered: So thy waye. And the mayd ran, & called the childes mother. Then pharaos Doughter sayde vnto her. Take thys chylde awaye, and nurse it for me. And the woman toke the chylde, and nursed it by.

And when the chylde was growen, shee brought it vnto pharaos doughter, and it was made her son, and she called it *Moy ses, becaus: (sayde she) I toke hym oute of the water. And it happened in these dayes, whē, Moses was waxed great, that he wēt out vnto hys brethzen, and loked on theyr burdens, & spied an Egyptyan smytynge

one of hys brethzen an Ebyue. And he looked rounde aboute, and when he saw that there was no man by, he *slewe the Egipcian, and hpd hym in the sande. And he wēt forth the nexte dape: and beholde, two Ebyues stroue together. And he sayde vnto hym that dūd the wronge: Wherefore smyttest thou thynne neghbour? And he answered, who hath made the ruler oz a iudge ouer vs? intēdest thou to kil me, as I kildest

*Moses is an Egypte name, and it signifieth drawen out of p water.

*This keying of d Egipcian be tokeneth p Moses Mulde he a reuenger of the iniuries done to the people of

yeller

yeſterday the Egypcia? The Moſes feared
and ſaid: Truly the thinge is knowen. And
pharao heard of it, & went about to ſee Mo
ſes: but he fledde from pharao, and dweite
in the lande of Madyan, and he ſat downe
by a wellles ſyde

The preiſt of Madian had .vii. doughters
whyche came and drew water, and fylled
the trougheſ, for too water they? Fathers
ſhepe. And the ſhepeherds came and drove
the maydens awaye: but Moſes ſtoode vp,
and helped them, and watered their ſhepe.

When they came to *Raguel their father,
he ſaid: how happeneth it that ye are come
ſo ſoone to dape? They aunſwered: An E
gypcian deliuered vs from the ſhepeherds,
and ſoo drew vs water, and watered the
ſhepe. And he ſayde vnto hys daughters.
Where is he? why haue ye leſte the man.

So call hym that he maye eat breade. And
Moſes was contente to dwell wpth ſ man
And he gaue Moſes zephora hys doughter
whyche bare a ſon, and he called hym Ber
ſon: for he ſayde: I haue bene a ſtraunger
in a ſtraunge lande, And ſhe bare yet ano
ther ſonne whom he called Elieſer, ſayeng
The God of my father is mine helper, and
hath rid me out of the handes of pharao.

And it chaunced in proceſſe of tyme, that
the kynge of Egyppte dyed, and the childre
of Iſraell ſpghed by the tealon of labour,
and cryed. And they? complaynte aſcended
vnto God from the labour, And God re

god, as the
rebuking of
the Hebrue
on the othe
days, was a
ſigne that
he ſhulde be
a iudge, and
a lawgiver
among the.

D
*This Ra
guel is not
Jethro, but
the father of
Jethro, and
graſd father
of zephora
and was
alſo ſ preiſt
of Madian
For it was
a lyke order
wth them,
as it was
wth the
Jewes that
the ſon poſ
ſeſſed the of
ſace of his
father.

Moses

Exodus.

* Looked vpon
on the; that
es, he had pi
sie, and com
passio ouer
their soze la
bours, as
Deu. xxi. d

membrized hys promple wpth Abraham: I
saac and Jacob. And God *looked vpon the
children of Israel and knewe them.

The iii. Chapter

C Moses kepeth shepe, god appereth vnto him
in a bush, and sedeth him to the chyldren of Is
rael, and to Pharaos the oppressour.

The bush
a fyre.

Moses kepte the shepe of Jethro hys
father in lawe, prieste of Midian, &
he droue the flock to the backside of
the wyldernesse, and came to the moun
tayne of God, Horeb. And the aungell of
the Lorde appeared vnto hym, in a flame of
fyre, out of a bush. And he percepued that
the bush burned wth fyre & consumed not.

When Moses sayde: I wyl goo hence, and
se thys greate sight, how he commeth that
the bush burneth not. And when the lorde
sawe that he came forth to see, he called
hym out of the bush, and sayd: Moses, Mo
ses. He answered, I am at hande. And he
sayde: come not hyther, but put thy shoes

Of thy fete: for the place whereon thou stan
dest is holpe grounde. And he sayed: I am
the God of thy father: the God of Abraham,
the God of Isaac, and the God of Jacob.
And Moses hid his face, for he was afrayd
to loke vpon God.

The scrp
ture bleth
to cal s ho
ly, whych ey
ther the lord
choleth vn
to hym selfe
or is dedi
cate vnto
h lord, as
Exod. xiii. d

Then the Lorde sayde: I haue suretye
sene the trouble of my people whych are in
Egypt, and haue hearde theyr crye, whiche
they haue of theyr taskmaster. For I
knowe theyre sorowe and am come downe
to

82105

Erodus.

to deliuer them out of the handes of the
Egyptians, and to bring them out of that
lande, vnto a good lande, and a large, and
vnto a lande that floweth wth * mylke * By mylke
and honye, euen vnto the place of the Ca- * hony is un-
nantes: Hethites, Amorites, Pherezptes, * derstand a
Deuites, and of the Jebusites. Now ther- * bundance &
fore behold the complaint of the childre of * plenty of al
Israell is come vnto me, and I haue also * thinges ap-
sene the oppression, where wth the Egyp- * perteynege
tians oppresse them. But come: I wyl send * to the comfort
the to Pharao, & thou maist bring my peo- * of man
ple the childre of Israell out of Egypt. And
Moses said vnto god: what am I to go vn-
to Pharao, and to bring the children of Is-
rael out of Egypte? And he saide: I wyl be
wth the. And this shal be a token vnto the
that I haue sent the: After that thou haste
broughte the people out of Egypte, ye shal
serue God vpon this mountayne.

Then said Moyses to God: when I come vnto the chyl dren of Israell, and sape vnto them: The God of your fathers hath sente me vnto you, and they sape vnto me, what is hys name, what aunswere shall I geue them: Then sayde God vnto Moyses: * I am that I am. And he sayde: Thys shalte thou sape vnto the chyl drene of Israel: He that is, dyd sende me vnto you. And God spake further vnto Moyses. Thus shalte thou say vnto the children of Israel: þ lord god of youre fathers, the god of Abrahā, þ is a beynge god of Isaac, and the god of Iacob, hathe of I. Iste.

四.iii.

fente

without crea-
cion, wpth
out corrup-
cion, wpth
oute begin-
nyng, with
out endyng
saue only
god almygh-
tye.

Moses

Exodus.

Send me vnto you: thys is my name for e-
uer, and thys is my memoziell thowout
all generations, Boo therfore and gather
the elders of Israel together, and say vnto
them. The Lord God of your fathers, the
God of Abraham, the God of Isaac, & the
God of Jacob, appeared vnto me, and said:
I haue visited and sene both you and that
which is done to you in Egypt. And I haue
saped it, that I wpll bynge you out of the
tribulacion of Egypt vnto the Land of the
Cananytes, Hethytes, Amozites, & herre-
zites: Hewites and Jebusites, a land that
floweth wpth mylke and honye.

If it come to passe & they heare thy voyce,
then go, both thou and the elders of Israel
vnto the kyng of Egypt, and say vnto him:
The Lord God of the Ebrues hathe called
vs: let vs go therfore thre dayes iourney into
the wylernes, that we maye sacrificy vn-
to the Lorde our God. Not wpthstandinge
I am sure that the king of Egypte wpl not
let you go, vnlesse it be wpth a myghty had
I wil therfore stretch out myne hande, and
smite Egypt w al my wdders which I wpll
do therin. And after that, he wil let you go.
And* I wil get this people fauoure in the
sight of & Egipcians: so & whē ye go, ye shal
not go empty: but euery wise shal borow of
her neighbores, & of her & so iourneth in her
house, Jewels of siluer & gold and raiment.
And ye shal put them on your sons & dought-
ters, and shal* spoile the Egyptians,

Exod. xi. a.
and. xii. e.
This spoill
was made
by gods ap-
poyntement
& commande-
ment: where

The

The. iiii. Chapter.

Moses receiveth signes of hys calling and was sent into Egypt. His wife zephora circumciseh her son. Aarō meeteth with Moses, Moses, taketh his leaue of his father in lawe.

foze it los
loweth not
p we may
do the like
of our own
pziuate au-
thoritie.

Moses answered & sayd: Se, they wil not beleue me nor hearken vnto my voice, but wyl say, the lord hath not appeared vnto the. Then the Lord sayd vnto hym: What is that in thyne hande? & he said, a rod. And he said: cast it on the ground, he dyd cast it, and it turned vnto a serpente. And Moses ran away from it. And the lord sayd vnto Moses: put forth thine hande, & take it by the tayle. And he put forth the hys hand and caught it, and it became a rod againe in hys hande and thys shalt thou do sayth the Lorde, that they may beleue that the Lorde God of their fathers, the God of Abraham the God of Isaac, & the God of Jacob hath appeared vnto the.

And the Lord saide furthermore vnto hym thrust thyne hand into thy bosome. And he thrust his hand into hys bosome, and toke it out. And beholde, his hād was lepourous euen as snowe. And he sayd: put thine hād into thy bosom againe. And he put his hād into his bosome againe, and plucked it oute of his bosome, and beholde, it was touned agayne as hys other fleshe. If they wpll not beleue the, neyther heare the voyce of the fyrste token: yet wpll they beleue the voyce of the seconde token. But if they wil

B
Signes.

not beleue the two sygnes, neithe therken
vnto thy voyce, then take of the water of
the ryuer, and poure it vpon the drye land.
And the water whych thou takeste out of
the ryuer, shall tourne to bloude vpon the
drye lande.

And Moses sayde to the Lorde: Oh my
Jerem. l. a. Lorde, * I am not eloquente, neyther in ti-
mes past, ne yet sence thou hast spoken vn-
to thy seruaunt: but I haue an impedimet
of speche and am slowe tounge. And the
lord sayd vnto hym: who hath made mans
mouth, or who hath made the dum or the
deaf, the seying or the blinde? haue not I O
Lord? So therfore, and I wyl be with thy
Math. x. c. mouth and teach the what thou shalt say.
But he sayd: oh my lord, sende I praye the
whom thou wylt. And the Lorde was angry
wth Moses and sayd: I know Aaron thy
brother the Leuite that he can speake. And
moreouer behold, he cometh to mete the,
and when he seeth the, he wyl be glad in
his herte. And thou shalt speake vnto hym
and put the wordes in hys mouth, & I wyl
be wth thy mouth and wth his mouth, &
I wyl teach you what ye shal do. And he shal
be thy spokesman vnto the people: he shall
be thy * mouth, and thou shalt be * his god,
and take this rod in thy hande wherewth
thou shalt do myracles

* That is
he shal speke
for the, as
Job. xlii. c.
* Hys God
a maner of
spekyng by
which is

And Moses went and retourned to Je-
thro his father in law againe, and said vn-
to hym: let me go (I praye the) and returne
so

Moses

Exodus.

to my brethren whiche are in Egypte, that I maye see whether they be yet alpye. And Jethro sayde to Moses: go in peace. And the Lord said vnto Moses in Madian: retorne agayne into Egypt * for they are dead whiche wente aboute to kyll the. And Moses tooke hys wyfe, and hys Sonnes, and set them on an Asse, and retourned to Egypt, and tooke the rod of God in hys hand.

And the lord sayd to Moses: when thou art come to Egypt agayne, se that thou do all the wonders before pharao whiche I haue put in thy hand: but I wyl harden hys herte so that he shall not let the people go. And tell pharao, thus saythe the Lorde: Israel is myne eldest sonne, and therefore saythe vnto the: Let my sonne goo, that he may serue me. If thou wilt not let hym go behold, I wyl slep thyne eldest sonne.

Pharao
hert that he
hardened

And it chaunced by the way in the ynnere parte of the waye that the Lorde met hym, and woulde haue kyllled hym. The zephora toke a stone and circumcysed her sonne, and fell at hys fete and sayde: a bloudy husband arte thou vnto me. And he let him go. She said a bloudy husband, because of the circumcysing. Then sayd the Lorde vnto Aaron: go meete Moses in the wylernes. And he went and met hym in the mounte of god, and kyssed him. And Moses tolde Aaron all the wordes of the Lorde, whiche he hadde sente by him and al tokens whiche he had charged him wthal. So wente Moses and Aaron, and

Moses
wyfe circumcysed
her son

gathered

gathered all the elders of the chyldren of Israel. And Aaron told al the words which the Lorde hadde spoken vnto Moses, and did the myracles in þ sight of the people, & the people beleued. And when they hearde that the Lord had visited the chyldre of Israel, & had loked vpon their tribulaciō, they

* That is, they gaue thankes, & prayled the Lorde.

* bowed them selues and worshypped.

The. v. Chapter.

Moses and Aaron go vnto Pharao. The people of Israell are oppressed more & more, and the crye cut vpon Moyses and Aaron therfore

A Then Moses and Aaron wente & tolde pharao, thus sayeth the Lord god of Israel. Let my people goo, that they may kepe holpe dape vnto me in the wilderness. And pharao answered: What fellowe is the Lorde, that I should heare his voice for to let Israel go? I * knowe not the Lorde, nerther wyl let Israell go. And they sayed: the God of the Debrues hath met wpth vs: let vs go: we praye thee) thre daies iourney into the desert, that we maie sacryfyce vnto the Lord oure God: lest he smite vs either with pestilence, or w sward. The said þ king of Egypt vnto thē: Wherfore do yee, Moses and Aaron, lettethe people frō their worke? get you vnto poure labour. And pharao sayd furthermore: behold, ther is much people in þ lande, and yee make them play, and let their worke stand. And pharao commaunded the same dape the

* He knoweth not the lord, þ feareth hi not, nerther beleueth in him, but is as one hauing nothyng to do w him. Such ar al þ hard heretied, & greedy worldlings þ passe not to trasgress gods com-

the taskemaisters ouer the people, and the officers, saying: se that ye geue the people no more straw to make bypcke wpyth, as ye did in tyme passed: let thē go and gather straw thē selues, and the number of buicke whych they wer wont to make in tyme passed, lay vnto their charges also, & diminish nothing thereof. For they be idel, and therfore crye, saying: Let vs go and do sacrifice vnto oure God. They must haue more worke layed vpon them, that they maye labour therein, and then wyl they not turne them selues to false wordes.

Then went the taskemaisters of the people & the officers out, and told the people, sayinge: Thus sayth pharao: I wyl geue you no more straw, but go your selues, and gather you strawe wher ye can fynd it, yet shal none of your labour, be minished. Thē the people scattered abrode thowow out al the lande of Egypte, for to gather theym stubbyl, to be in stede of strawe.

And the taskemaisters hastened them forward, saying: Fulfill poure worke day by day, euen as whē straw was geue you. And the officers of the chyldre of Israel, which pharaos taskemaisters had set ouer them, were beaten. And it was sayd vnto them: Wherefore haue ye not fulfilled your taske in makinge bypcke, both yesterdape and to dape, as wel as in tymes past.

Then wente the officers of the chyldren of Israel, and complayned vnto pharao

maiden
for luctes
lake.

13

14

rag

rao, sayinge: Wherefore dealest thou thus
wpyth thy seruauntes? there is no straw ge-
uen vnto thy seruants, & yet they say vnto
vs: make bricke. And lo, thy seruants are
beaten, & thy people is foul intreated. And
he answered: Idel are ye, and therefore ye
say: let vs go and do sacrifice vnto the lord.
So therfore and worke, for there shall no
straw be geuen you, and yet see! that ye de-
liuer the whole tale of bricke.

D When the offycers of the chyl dren of
Israell sawe them selves in thys case, in
that he sayde (ye shal minishe nothyng of
poure daylye makynge of bricke) the they
met Moses and Aaron, standyng in their
waye, as they came out from pharaos, and
sayd vnto them: The Lorde loke vnto you,
and iudge, for ye haue made the sauour of
vs * synke in the syghte of pharaos, and of
hys seruauntes, and haue put a swerde in-
to theyr handes to sleie vs.

Whē a mā
cā not abide
a thing, thē
we saye, it
stinketh in
hys syghte.
So to like
in pharaos.
os syght, is
to be at doo-
red of hym,

Moses returned vnto the Lorde, and
saide: Lorde, wherfore dealest thou cruel-
ly wpyth thys people: & wherfore haste thou
sente me? For sence I came to pharaos to
speake in thy name, he hath eared foule
with thys folke, and yet thou hast not deli-
uered thy people at all. Then the lord sayd
vnto Moses: Howe shalte thou see what
I wyll do vnto pharaos, for with a mighty
hande, shall he lette them goo, and wpyth a
myghtye hande, shall he dyspue them out of
hys lande.

The

The. vi. Chapter.

God promysed deliuerance of the Iſra-
elites, and the land of Canaan. The genea-
logy of Ruben, Simeon and Leuy.

AND God ſayed vnto Moſes: I am
the Lord, that appeared vnto Abra-
ham, Iſaac and Iacob, an almighty
GOD: but in my name * Jehouah, was I
not knowen vnto them. Moreover I made
an appoyntment with them, to geue them
the lande of Canaan: the lande of their pil-
grimage wherein they were ſtraungers.
And I haue alſo heard the groynge of the
chyl dren of Iſrael, becauſe the Egyp-
tians kepe them in bondage, and haue re-
membred my * promiſe.

Wherefore ſaye vnto the chyl dren of Iſ-
rael: I am the Lord, and will deliuer you
from the burdens of the Egypcians, and
wyl lye you out of theyr bondage, and will
deliuer you wth a ſtretched oute arme,
and wth great * iudgmentes. And I wyl
take you for my people, and wyl be to you
a God. And ye ſhall knowe that I am the
Lord your God, whiche deliuer you from
the burdens of the Egypcians. And I wil
brynge you to the land, ouer which I dyd *
lift vp my hand to geue it vnto Abrahā, Iſ-
aac and Iacob, & wil geue it vnto you for
a poſſeſſion: euen I the Lord. And Moſes
told the chyl dre of Iſrael euē ſo: But they
hearkened not vnto Moſes for anguiſhe of
ſpirit, and for cruell bondage.

And

* Jehouah
is the name
of god, and
is almightie
to ſaye, as
one ſ is of
hym ſelfe, &
dependeth
of nothing.
* A promiſe
of a teſtamēt

* Iudges
ments are ta-
ken for the
wonderfull
deedes of
god: as here
of hys pla-
ges. Psalm
xcv. d. and
cxviii.

* To lye
by the hand
is to pro-
miſe by an
othe, as in
Gen. xlii. d.
of Abrahā.

Moses

Exodus.

And the Lord spake vnto Moses, saying: Go and byd pharao kinge of Egypt that he let the chyl dren of Israel go out of his land. And Moses spake befoze the lord saying: behold, the children of Israel hearken not vnto me, howe then shall pharao heare me: seynge, that I haue *vncircumcyled lppes?

*vncircumcyled, p is to wit vnto the vnpolished, wythout vtterance.

And the lord spake vnto Moses and Aaron, and gaue them charge vnto the chyl dren of Israel, and vnto pharao, king of Egypt: to bynge the childre of Israel, out of the land of Egypt. These be the heades of their fathers houses. The *chyl dren of Ruben the eldest sonne of Israel, are these Baauh, Pallu, Bezron, Charmy, these be the hougholders of Ruben. The chyl dren of Symeon are these: Bemuell, Jamin, Ohad, Nachin, Zohar, and Saul the sone of a Cananptysh wyfe: these are the kynreds of Symeon. These *are the names of the chyl dren of Levi in theyr generaciōs: Berson, Rahath, and Merari. And Levi liued an hundred and. xxxvii. yeare. The sones of Berson: Libni and Semei in their kynredes. The children of Rahath: Amram, Isser, Hebrō and Uziel. And Rahath lyued an hundred and. xxxiii. yeare. The children of Merary are these: Mahely and Musy: these are the kynreds of Levi in their generacions.

Gen. xli. a.
Exod. i. a
Nu. xxi. a.
i. Pa. v. a

i. Par. vi. a
and. xlii. a.
Name. lii. c
and. xvi. g.

And Amram toke Jochebed hys nece to wyfe, whiche bare him Aaron and Moses. And

And Amram lyued an hundred and .xxxvii. yere. The chyldren of Jeezar, Korah, Re- phug and Sychyr. The chyldren of Asiel, Misael, Elzapham and Sithzi.

And Aaron toke Elizaba daughter of A mynadab and syster of Rahason to wyfe: whych bare him Nadab, Abeho, Eleazar & Jthamar. The chyldren of Korah: Assy, Elkana, and Abiaffaph: these are the kin- redde of the Korahites. And Eleazar Aa- rons sonne, toke him one of the daughters of Putnel to wyfe, whych bare him pine- has: these be the princypalle fathers of the Leuytes, in their kinredes.

These are that Aaro and Moses to who the Lorde sayd: carpe the chyldren of Jsrael out of the land of Egypt, wyth their armi- es. These are the same Moses and Aaron, whych spake to pharao kynge of Egypt, & they myght bring the chyldre of Jsrael out of Egypt. And in the dape when the Lorde spake vnto Moses in the land of Egypt, he spake vnto hym, sayinge: I am the lord se that thou speake vnto pharao the king of Egypte, all that I saye vnto the. And Moses answered before the Lorde: I am of vncircumcised lippes, howe shall pha- rao then geue me audpence.

The .vii. Chapter.

Tokens. The rodde of Moses is turned to a serpent. The soxerars do the same. The waters are turned into bloud.

And

A (a) I haue
made the
Pharaos
God, that
is: I haue
made the
Pharaos
iudge, as in
Exo. xxi.

And the Lord sayd vnto Moses: be-
holde (a) I haue made the pharaos
God, and Aaron thy brother shall be
thy prophete. Thou shalt speake all that
I commaunde the, and Aaron thy brother
shall speake vnto pharaos: that he sed the
chyl dren of Israel oute of hys land. But I
wyl harden pharaos herte, that I maye
multiplie my myracles, and my wonders
in the land of Egypt, and yet pharaos shal
not harken vnto pou, that I may set mine
hande vpon Egypte, and bynge out mine
armyes, euen my people the chyl dren of Is-
rael out of the lande of Egypt, wpth great
indgements. And the Egipcians shal know
that I am the Lord, whē I haue stretched
forth my hand vpo Egypt, & haue brought
out the chyl dren of Israel from them.

W Moses and Aaron byd as the Lord com-
maunded them. And Moses was .lxx. yere
old, and Aaron. lxxiii, when they spake vnto
to pharaos. And the Lord spake vnto Mo-
ses and Aarō, sayng: Whē pharaos spea-
keth vnto pou, and sayth: Shew a wōdre,
then shalt thou saye vnto Aaron: Take the
rodde, and caste it before pharaos, & it shall
turne to a serpent. Then went Moses and
Aarō to pharaos, and did as the Lord had
commaunded. And Aarō cast forth hys rod
before pharaos and hys seruantes, and it
turned to a serpente. Then pharaos called
for the wyse men and enchaunters of E-
gypte: and they did in like maner with soz-
serpe.

Moses

Exodus.

cepe. And they cast downe euery man his rodde, and they turned to serpentes: but Aarons rodde ate vp their rods: and yet for all this pharaos herte was hardened, so he hearkened not vnto them, according as the Lord had sayde.

Then saied the lord vnto Moses, pharaos herte is hardened, and he refuseth to let the people go. Get the vnto pharaos in the morninge, for he wyl come vnto þe water and, stand thou vp o the riuers brincke, agaynst he come, and the rod, whiche turned to a serpent take in thy hand. And saye vnto him: the Lord G D of the Hebrewes hath sent me vnto the, sayinge: let my people go, that they maye serue me in the wyl der nesse: but hyther vnto thou woldest not hear. Wherefore thus saith the Lord, here by thou shalt knowe that I am the Lord. Beholde, I wyl smyte wpth the staffe that is in myne hand, the waters that are in the ryuer, and they shall turne to bloud. And þe that is in the ryuer shall dye, & the ryuer shall stycke, so that it shall greue the Egyptians to drinke of þe water of the riuer.

And the lord spake vnto Moses, say vnto Aaron: take thy staffe and strecthe oute thynne hande ouer the waters of Egypt, ouer their streames, ryuers, pondes, and all pooles of water, that they maye be bloude, and that there maye be bloud in al the land of Egypt: both in vessels of wood and also of stone.

N. I.

And

The fyrt
plage.

Ex. lxxvii. c
and. ciii.

And Moses and Aaron dyd as the Lorde commaunded. And he lyfte vpp the staffe, and smote the waters that were in the ryuer in the syghte of Pharao, and in the syghte of hys seruautes, and all the water that was in the ryuer turned into blud. And the fysh that was in the ryuer dyed, and the ryuer stanke: so that the Egypcyans coude not dryncke of the water of the ryuer. And ther was bloud thowout all the lande of Egypte.

Exa. xlvii b

And the enchaunters of Egypt, did likewise wyth their enchauntementes so that Pharaos herte was hardened, and did not regarde them as the Lord had sayde. And Pharao turned hym selfe, and wente into his house: and sette not his herte therunto. And the Egypcyans dygged round about the riuer for water to drinke, for they could not dryncke of the water of the ryuer. And it contynued a weke, after that the Lorde had smytten the ryuer.

The viii. Chapter.

The plage of frogges. Moses prayeth for Pharao. The plage of flies.

Exod. vii. c.
Ex. a. f. r. a.

The Lorde spake vnto Moses: Go vnto Pharao, and tell hym, thus sayeth the Lorde: Lette my people go, that they maye serue me. If thou wylte not let them go, behold e, I wyl smyte all thy lade wyth frogges. And the ryuer shall craule wyth frogges, and they shall come vp, and go into thyne house and into thy chamber wher

Moses

Exodus.

where thou slepeſte, and vpon thy bedde,
and into the houſes of thy ſeruaunts, and
vpon thy people, and into thyne Quens,
and vpon thy Wyttales, whiche thou
haſte in ſtoore. And the frogges ſhall come
vpon the, and on thy people, and vpon al
thy ſeruauntes.

And the Lord ſpake vnto Moſes, ſaye **B**
vnto Aaron: ſtretch forth thyne hande
wyth thy rodde ouer the ſtreames, ryuers
and pondes. And bringe vp frogges vpon **The ſecond**
the lande of Egypte, And Aaron ſtretched **plage.**
his hande ouer the water of Egypte, and
frogges came vp, and couered the land of
Egypte. And the ſorcerers dyd lyke wyſe
with their ſorcerpe, and the frogges came
vp, vpon the land of Egypte.

Then pharao called for Moſes and A-
aron, and ſayde: praye ye vnto the Lord **C**
that he maye take awaie the frogges from
me and frome my people, and I wyll lette
the people goo, that they maye do ſacr-
fyce vnto the Lord. And Moſes ſayde vn-
to pharao: Appoynte thou the tyme vnto
me, when I ſhall praye for the, and thy ſer-
uauntes, and thy people, too dyue awaie
the frogges fro the, and thy houſe, ſo that
they ſhall remaine but in the ryuer onelye
And he ſayde, to morowe. And he ſayde e-
uen as thou haſte ſayde that thou mayeſte
know that there is none lyke vnto the lord
oure God. And the frogges ſhall departe
from the and from thyne houſes, and from

R.ii.

thy

Moses

Exodus.

thy seruantes and from thy people, and
shall remayne in the riuer onely.

And Moses and Aaron wente oute from
Pharao, and Moses cryed vnto the Lorde
vpon the appointmente of frogges whiche
he hadde made vnto Pharao. And the
Lorde dyd accordynge too the sayinge of
Moses. And the frogges dyed oute of the
houses, courtes and fieldes. And they ga-
thered them together vpon heapes, so that
the lande stanke of them:

But when Pharao sawe that he hadde
reste geuen him, he hardened his heart, and
herkened not vnto them, as the Lorde had
sayde. And the Lorde sayde vnto Moses:
saye vnto Aaron, stretche oute thy rodde,
and smyte the duste of the Lande, that it
maye tourne to luse, in all the lande of E-
gypt. And they dyd so. And Aaron stretched
oute his hande wpth hys rodde, and smote
the duste of the earthe, and it turned to luse
bothe in man and beast, so that all the dust
of the lande, turned to luse, thowoe out all
the lande of Egypte.

And the enchaunters assayde lykewyse
wpth theyr enchauntementes, too brynge
fortheluse, but they coulde not. And the luse
wet bothe vpon man and beast. Then sayd
the enchaunters vnto Pharao. It is the fin-
ger of God. Neuerthelater Pharaos herte
was hardened, and he regarded them not,
as the Lorde had sayde.

And the Lorde sayde vnto Moses: rise
vp

The thyrde
plage.

* What the
fyrger of
god doth
signifye, is
expounded.
Leke, xi. d

vp early in the mornynge, and stand before
 pharao, for he wpll come vnto the water:
 and saye vnto him, Thus sayth the Lorde:
 let my people go, that they maye serue me.
 If thou wylt not let my people go, behold,
 I wpll sende all manner flies, bothe vpon
 the, thy seruauntes, and thy people, and in
 to thy houses. And the houses of the Egip
 tians shall be ful of flies, and the grounde
 whereon they are. But I wpll seperate the
 same day, the land of Gosan wher my peo
 ple are, so that there shall no flies be there:
 that thou mayst knowe, that I am the lord
 vppon the earthe. And I wil put a deuision
 betwene my people and thine. And euen to
 morowe shall this miracle be done.

And the Lorde dyd accordynge: and
 there came noisome flies into the house of
 pharao and into hys seruauntes houses, The fourth
 and into al the land of Egypt: soo that the plage.
 land was marred with flies. Then phara:
 o sente for Moses and Aaron, and sayde:
 Go and do sacrifice vnto your God in the
 land. And Moses answered: it is not mete
 for to doo. For we shoulde so offer vnto the
 Lorde our God, that which is an abhomi
 nation vnto the Egyptians: beholde, shall
 we sacrifice that whpch is an abhominaci
 on vnto the Egyptians before their eyes
 and shall they not stone vs? we wil therfore
 go. iii. dayes iourne into the wyldernesse,
 and sacrifice vnto the Lord our God as he
 hath commaunded vs.

B And pharao sayde: I wpll lette you goo that ye maye sacryfice to the lord your god in the wylderneſſe: onelye goo not farre awaye, and ſe that ye praye for me. And Moſes ſayde: beholde, I wpll go out from the, and praye vnto the Lorde, & the flies ſhall departe from pharao, and from hys ſeruauntes and from hys people, to morowe. But let pharao from henceforth deſceiue no more, that he wpll not let the people go to ſacryfice vnto the Lorde.

And Moſes went out from pharao, and prayed vnto the Lorde. And the Lorde dyd as Moſes had ſayd, and toke awaye ſ flies from pharao, and from hys ſeruants, and from his people, ſo that ther remained not one. But for all that pharao hardened his hearte euen then alſo, and woulde not let the people go.

The. ix. Chapter.

The mozen of beaſtes. The plague of botches and ſores. The horrible hayle, thonder and lychtnyng.

**The fyfte
plage.**

A And the Lorde ſaide to Moſes: go to pharao and tel him, thus ſaythe the Lord God of the Ebrues: let my people go ſ they may ſerue me. If thou wylte not let them go, but wylte holde them ſtill, beholde, the hande of the Lorde ſhalbe vpon thy cattell whiche thou haſte in the felde, vpon horyes, aſſes, camels, oxen, and ſhepe, wpth a myghtye greate mortayne. But the Lorde ſhall make a deuyſyon betwene

twene the beastes of the Israelytes and the beastes of the Egypciens: so that ther shal nothyng dye of all that belong to the chyldren of Israel. And the Lord appointed a tyme, saying: to morowe the lord shal do thys thynge in the lande.

And the Lord dyd the thing on the morowe, and * all the catell of Egypte dyed: but of the catell of the chyldren of Israel dyed not one. And Pharaos sente to wete: but there was not one of the catell of the Israelites deade. Not wpthstandynge the hearte of Pharaos hardened, and he would not let the people goo. And the Lord sayde vnto Moses and Aaron: take your handes full of ashes out of the fornace, and lette Moses sprynkell it vppe into the ayre, in syght of Pharaos, and it shal turne to dust in all the lande of Egypte, and shal make swellynge sores wpth blaynes, both on man and beast, in al the lande of Egypte. And they tooke ashes oute of the fornace, and stode before Pharaos, and Moses sprynkled it vppe, into the ayre: And there brake out sores wpth blaynes, both in manne and beast, so that the sojcerers could not stand before Moses, for there wer botches vpon the enchaunters and vpon all the Egypciens. But the Lord hardened the herte of Pharaos that he hearkned not vnto the, as the Lord had shewed Moses.

And the Lord sayde vnto Moses: ryse vp earlye in the mornynge, and stande be-

B This word all is not taken for euerie one, but for a great number, of all sortes of catell some, as in 1. Tim. ii. 4.

The syxt plague.

Moses

Pharaoh.

fore pharaoh: and tell him, thus sayeth the
Lorde God of the Ebrues. Let my people
go that they maye serue me or elsse I wyl
at thys tyme send al my plagues vpon thine
hearte, and vppon thy seruauntes, and on
thy people, that thou mayeste knowe that
there is none lyke me in all the earthe. For
nowe wyl I stretche oute my hande, and
wyl smyte the, and thy people wyth pesti-
lence, so that thou shalt perishe from the
earthe, yet in verie deede * for thys cause
haue I stirred the vp, for to shewe my pow-
er in the land to declare my name thorow
oute all the worlde.

If it be so that thou stoppest my people
that thou wylt not let them go: beholde, to-
morrowe wyl I sende downe a thys tyme
mightie greate Haple: euen such one as
was not in Egypte sythenes it was founde,
vnto thys tyme. Sendetherefore and
set home thy beastes, and all that thou hast
in the fielde. For vppon all the niene and
beastes which are founde in the fielde, and
not broughte home, shall the haple fall, and
they shall dye. And as manye as feared the
word of the Lorde, among the seruauntes
of pharaoh made theire seruauntes, and
theyr beastes flee to house, and they that re-
garded not the woorde of the Lorde, kille
theyr seruauntes and beastes in the fielde.

¶ And the Lorde said vnto Moses: stretch
thy hand vnto heauen, that there
maye be haple in all the land of Egypt vpon

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Moses

Exodus.

on manne and beaste, and vpon all the herbes of the fiede of Egypt. And Moses stretched out hys rodde vnto heauen, and the Lordethondered and hapled, so that the fyre ran a long vpon the ground. * And the Lord so hapled in the Lande of Egypte, and. cliv. c. that ther was haile and fyre mingled with the hable, so greuous that there was none suche in all the Lande of Egypte, sythens people inhabited it. And the hable smote in the lande of Egypt, all that was in the feld bothe man and beaste. And the haile smote all the herbes of the fiede, and brake al the trees of the fypelde: onelpe in the Lande of Bosan where the chyldren of Israel were, was there no hable. And pharao sente and called for Moses and Aaron, and sayde vnto them: I haue nowe synned, the Lord is ryghtwysse, and I and my people: are wicked. praye ye vnto the Lord, that the thonder of God and hable may cease, and I wil lette you go, and ye shall tarpe no longer. And Moses sayde vnto hym: As sone as I synge of the amoute of the cotype, I wyll sprede abroad my handes vnto the Lord, and the thonder shall cease, neyther shall there be anye more hable: that thou mayeste knowe how that the earth is the Lordes. But I know that thou and thy seruauents yet feare not the Lord God. The flaxe and the barelpe were smytten, for the barlpe was shot vp, & the flaxe was boullid: but the whete & the rye wer not smitten, for they wer late sown.

To be wicked, is to be withoute the knoweledge, & the synge of the goodnes of god at his hand, so he can not patientlye heare of anye truthe, nor beleue them neyther suffer them to be taught to

And

other, as ap
peareth in
the psalmes
and in

Clas. l. vii. b

Moses

Exodus.

And Moses wente oute of the cite from
Pharao, and spreadde abroad his handes
vnto the Lorde, and the thunder and haile
ceased, neyther raygned it anye more vpon
the earth: when pharao saw that the raine
and the haille and thunder were ceased, he
spynned agayne and hardened his hearte:
booth he and his seruauntes. So was the
hearte of pharao hardened, that he wolde
not let the childrene of Israell goo, as the
Lorde had sayde to Moses.

The .x. Chapter.

The herte of Pharao is hardened of God.
The grasshoppers. The thicke darckenes.

Exod. liii. f

The Lorde sayde vnto Moses: go vnto
Pharao: neuertheles * I haue hard
ned his hearte, and the hertes of his
seruauntes, that I myghte shewe these mi
sygnes amonge them, and that thou tel in
the audience of thy sonne, and of thy sons
sonne, the valiaunte actes whyche I haue
done in Egypte, and the myracles whyche
I haue shewed amonge them: that ye may
knowe that I am the Lorde. Then Mo
ses and Aaron wente vnto Pharao, & sayd
vnto hym: Thus saythe the Lorde, God of
the Hebrewes: howe longe shall it bee, o
thou wylte submytte thy selfe vnto me.

Exod. vii. a
and. ix.

* Lette my people go that they may serue
me. If thou wilt not let my people go, be
holde, to morowe wyl I brynge grasshop
pers into thy Lande, and they shall couer
the earth, so that it can not bee scene, and
they

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they shall eat the residue, which remaineth vnto you and escaped the hable, and they shall eat al your grene trees vpon the felde: and they shall fyll thy houses, and al thy seruauntes houses, and the houses of al the Egyptians after such a maner as neither thy fathers, nor thy Fathers Fathers haue sene, sithensthe time they were create vpon the earth to this daye. And he turned him self about, and went out from pharaos

And pharaos seruauntes sayde vnto him: Howe longe shall we be thus entreated? Let the men go: that they maye serue the Lorde theyr God, wylte thou not yet knowe that Egypte is destroyed? And then Moses and Aaron were broughte agayne vnto pharaos, and he sayde vnto them: Wo aserue y Lord your God, but who are they that shall go: And Moses answered, we will go wpth pong pea and olde, and with our sonnes and wpth our doughters, and with our shepe & oxen must we go. For we muste holde a feaste vnto the Lorde.

And he said vnto them, Shall it be so? The Lord be wpth you, shulde I let you go, and your children also? Take hede, for ye haue some mischief in hand. Nay not so, but go ye that ar men and serue the Lord, for that was your desyre. And thruste them out of pharaos presence.

The eyghte
plage.

And the Lord sayd vnto Moses: Stretch oute thynne hande ouer the Lande of Egypt for grethoppers, that they come vpon the

the lade of Egypte and eate al the hearbes
of the lande and all that the hayle left vn-
D touched. And Moses strecthed forth his roo
ouer the lande of Egypte, and the Lorde
broughte an east wynd vpon the lande, all
that dape and all that nyghte. And in the
mornynge the east wynd brought the gres-
hoppers, and the greshoppers wente vppe
ouer all the lande of Egypte, and lyghted
in all quarters of Egypte very greuouslye
so that before them were ther no such gres-
hoppers, neyther after them shall be. And
they couered al the earth, so that the lande
was darke therwpyth. And they ate all the
herbes of the land, and al the frutes of the
trees whych the hayl had left, so that ther
was no grene thing left in þ trees & herbes
of the feld through al the land of Egypte.

E Then pharao called for Moyses and Aa-
ron in haste and sayde: I haue synned a-
gainsse the Lord your God, and agaynsse
you. Forgyue me yet my synne onely thys
once, and praye vnto the Lord your God,
that he maye take awaye from me thys
death onlye. And he wente out from pha-
rao, and prayed vnto the Lord, and þ Lord
turned the wynde into a myghtye stronge
E westwynde, and it toke awaye the greshop-
pers and cast them into the red sea: so that
there was not one Greshopper in all the
coastes of Egypte. But the Lord harde-
ned pharaos hert, so that he wold not let
the chyldren of Israell go.

Exo. iiii. l

And

Moses
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Moses

Exodus.

And the lord said vnto Moses : Stretch
oute thy hande vnto heauen, and let there
be darckenesse vpon the lande of Egypte,
euen that they maie grope the darcknesse,
And Moses stretched forth his hande vn-
to heauen, and there was a thicke darknes
vpon the land of Egypte. iiii. daies long, so
that no man saw an orher, neyther rose vp
from the place wher he was by the space of
iii. dayes, but all the chyldren of Israel had
lyghte wher they dwelled.

The nyth
plage.
palpable
darkenes.

Then Pharaos called for Moses and said If
Go and serue the Lorde, onelye lette pour
Sheepe and pour oxen abyde, but lette pour
chyldren go with pou. And Moses answ-
ered: thou muste gyue vs also offeringes for
to sacrifce vnto the Lorde our God, our
cattell therfore shal go wpth vs, and there
shal not one hofe be left behynde, for there
of must we take to serue the lord our God.
Moreouer we cannot know wherwith we
shall serue the Lord, til we come thither.

Thys was
an outward
seruice, but
the ryght &
true seruice
is to feare
hym, and to
kepe hys co-
mandmentis

But the lord hardened Pharaos hert, so
that he wold not let them go. And Pharaos
sayd vnto hym, get the fro me, & take hede
to thy selfe that thou se my face no more.
For whensoever thou comest in my sight
thou shalt dye. And Moses said : Let it be
as thou hast said, I wil se thy face no more.

and to com-
lyfe wholie
to him, tru-
sting in his
mercy only,
settyng all
thought and
care vpon
hym.

The. xi. Chapter.

The Lorde commandeth to spoyle the E-
gyptians. The deathe of all the fyrste be-
gotten in Egypt.

Exod. iii. g
xii. a. and. c.
Is. xlii. c.

And

A And the Lorde saide vnto Moses: yet
 wll I bypge one plage moze vpon
 pharao and vpon Egypte, and
 after that he will lette you goo hence. And
 when he letteth you goo, he shall utterly
 dyue you hence. But byd the people that
 euerie man bozowe of hys frende, and eue-
 rie woman of her neighbour, iewels of sil-
 uer and iewels of gold. And the Lorde gate
 the people fauoure in the syghte of the E-
 giptians. Moreover * Moses was verie
 greate in the Lande of Egypte, bothe in
 the sighte of pharao, and also in the sighte
 of the people.

Exd. xv. a.

B And Moses sayde: thus saith the Lorde.
 Aboute mydnyghte wll I go out amonge
 the Egyptians, and all the fyrste borne in
 the lande of Egypte shall dye: euen frome
 the fyrste borne of pharao, that * sytteth
 on hys seate, vnto the fyrste borne of the
 mayde Seruaunte that is in the mylle, and
 all the fyrste borne of the castell. And there
 shall bee a greate crye thorooweout the land
 of Egypte: soo that there was neuer none
 lyke, nor shalbe.

* To syt, is
 to bear rule
 or to mini-
 ster any ma-
 ner of of-
 fice, as in
 1. Re. ii. b

C And among al the children of Israel shal
 not a dog moue his tounge, nor yet man or
 beast: that ye maye knowe howe the Lord
 putteth a difference betwene the Egypty-
 ans and Israel. And these thy * seruaunts
 shal come down vnto me, and sal before me
 and say, get the out and al the people that
 are vnder the, and then wll I depart. And
 he

* A sodeyne
 chaunge of
 speaking to
 diuerse per-
 sons, as in
 Psa. xv. a

he went out from pharao in a gret anger. And this is

And the Lord sayd vnto Moses: phara referred to
o shal not regard you, that many wonders the end of
may be wrought in the land of Egypt. And chap that
Moses and Aaron did all these wonders be goth before
fore pharao. But the Lord hardened pha
raos hert, so that he wold not let thy chyl
dren of Israel go out of his land.

The. xii. Chapter.

The passeouer is eaten. The swete breade.
They muste teache theyr children what the
passeouer signifieth. The destruction of the
first begotten in Egypt. The robbery of
Egyptians. The going of Israelites.

And the Lorde spake too Moses and
Aaron in the lande of Egypte, saye
ing: This moneth shalbe your chiefe
monethe, euen of the fyrste monethe of the
yere shal it be vnto you. Speke ye vnto all
the felowship of Israel, sayinge that they
take the tenth daye of thys moneth to eue
rye household a shepe. If the household be to
few for a shepe, the let him and his neygh
boure that is nexte vnto his house take ac
cordinge to the nombze of the soules, and
counte vnto a shepe accordinge too eue
rye mans eatynge. A shepe wythoute spot,
and a male of one yere shal it be, and oute
of the flocke of the Lambes and the goates
shal ye take it.

And ye shal kepe hym in til the. xiiii. day
of the same moneth. And euery man of the
multitude of Israel shal kyll hym aboute
euen.

* That is
here called
a shepe, is
in hebreue,
a worde ins
different ey
ther to be a
shepe or a
goate.

Exodus.
Exodus.

Exodus.

even . And they shall take of the bloude, and stryke it on the two side postes, and on the vpper dore post of the houses, wherein they ate hyrn. And they shall eat the flesh the same nyght, rost with fyre and with vnleuened breade, and wpyth soure Hearbes they shall eat it. Se that ye ate not ther- of rawe, nor soden in water, but roste wpyth fyre both the head, seate, and purtenance together. And se that ye let nothyng of it remayne vnto the mornynge, if oughte remayne burne it wpyth fyre.

V Of thys maner shal ye ate it: with your lornes gyrded, and shoes on your fete, and your stauies in your handes. And ye shall ate it in hast, for it is the Lordes *passe ouer, for I wyl go about in the lande of Egypte thys same nyghte, and wyl smyte all the fyrste bozne in the land, of Egypte, both of man and beaste, and vppon all the Goddes of Egypte, wyl I the Lord do execution, And the bloude shal be vnto you a tokē vpon y houses wherin ye are: for whē I se the bloude, I wyl passe ouer you, & the plage shal not be vpon you to destroy you, when I smyte the land of Egypte.

And thys daye shal be vnto you a remembrance, and shall ye kepe it holie vnto the Lord: even throughout your generacions after you shall ye kepe it holie day, that it be a custome for ever. Seuen dayes shal ye ate unleuended breade, soo that even the fyrste daye ye shall put awaye leuen out of your

*Passouer
of y Jewes
but our pas
ouer of
pasc lamb
is Chryste,
whych for
ys was offe
red as wit-
nesseth paul
1. Cor. v.*

*Ever is
not here ta

your houses. For whosoever eateth leuened breade from the first day vntyl the seventh day þ soul shall be plucked out from Israel. The first day shall be a holy feast vnto you, and the .vii. also. Ther shall be no manner of worke done in the, saue about that only whych euery man must eat, that only may ye do. And se that ye kepe you to unleuended breade. For vpon that same daye I wyl bringe your armies out of the lande of Egypte, therefore ye shall obserue this daye, and all your chyldren after you, that it be a custome for euer. The firste moneth and the .xiii. daye of the moneth at euen ye shall eat swete breade vnto the .xvi. day of the moneth at euen agayne. Seuen dayes dayes see that there be no leuended breade founde in your houses. For whosoever eateth leuended bread, that soule shall be roted oute from the multitude of Israel, whether he bee a straunger, or borne in the Lande. Therefore see that ye eate not leuended breade, but in al your habytacions eate swete bread.

And Moses called for the elders of Israel, and sayde vnto them: Chose oute and take to euery household a shepe and kyll passeouer. And take a bunch of isope, and dyp it in the bloud that is in the basen, and strike it vpon the vppermoste, and on the two syde postes, and see that none of you go oute at the doore of his house vntyl the mornynge. For the Lorde wyl go aboute

ken for a
tyme wth
out end, but
for a longe
seaso whose
ende is not
determined
as in
Gen. xiii. v
Ex. xvi. g.
*Leu. xxiii.
Nu. x. viii. c

and smyte Egypte. And when he seeth the
bloud vpon the vpper dore post, and on the
two side posts, he wyl passe ouer the dores,
and wyl not suffer the destroyer to come in
to your house to plague you. Therefore that
thou obserue thys thyng, that it be an or-
dynaunce to the and thy sonnes for ever.

To passe-
uer, is a ma-
ner of spech
of the scrip-
ture, & syg-
nifieth no
more but as
he wolde
plage & wic-
ked as he
did here the
Egyptians,
so he wold
shew mercy
vnto the Is-
raelites, as
Ex. xxxiii. a

And when ye be come into the land whi-
che the Lord wyl geue you accordynge as
he hath promysed, se that ye kepe thys ser-
upce. And when your chyldre ask you what
manner of seruice is thys ye doo? Ye shall
saye, it is the sacrifice of the Lordes passe
ouer, whiche passed ouer the houses of the
chyldren of Israell in Egypte as he smote
the Egyptians, and saued oure houses.
Then the people bowed them selues and
worshipped. And the chyldren of Israell
went and dyd as the Lord had commaun-
ded Moses and Aaron.

The tenth
plage.

And at midnyght the Lord smote al the
fyrst borne in the lande of Egypt, from the
fyrst borne of pharaon that sat on hys seat
vnto the fyreste borne of the captiue that
was in prysen, and al the fyrst borne of cat-
tell. Then pharaon arose the same nyght
and all the seruauntes and all the Egyp-
tians: * & ther was a great cryng throughe
oute Egypte, for ther was no house where
ther was not one deade.

Ex. xliii. d

And he called vnto Moses and Aaron
by nyght, sayinge: Rysse vp and gette you
hence from my people, booth ye and also

Moses

Exodus.

the chyl dren of Israell, and goo and serue
p lord as ye haue said. And take your shepe
and your Oren wpth you as ye haue said,
and depart* and blesse me also. And the E
gyppcans wer fearde vpon the people, and
made haste to sende them oute of the land,
for they sayde: we be al deade men. And the
people toke the dough before it was soure
whpch they had in store, and bounde it in
clothes, and put it vpon theyr shoulders.
And the chyl dren of Israel dyd accordyng
to the sayinge of Moses: and they borow-
ed of the Egypcans iewels of syluer, and
Jewels of goulde, and raymente. And the
Lorde gat the people fauoure in the sighte
of the Egypcans, and so they borrowed &
robbed the Egypcans.

Looke in
Ex. xxxii. 2.

Thus toke the chyl dren of Israell their
iourney from Rameses to* Sucoth. vi. hū-
dred thousande men of foote, besyde chyl-
dren. And muche common people went al-
so wpth them, and shepe and oxen, and cat-
tel exceedyng muche. And they baked swete
cakes of the doughe whiche they broughte
oute of Egypte, for it was not soured, be-
cause they were thrust oute of Egypte and
coude not tary, neyther had they prepared
any other prouysyon of meate.

¶
Wherwyt
Sucoth.

And the tyme of the dwellynge of the
chyl dre of Israell whpch they dwelled in E
gypte was. iiii. C. and. xxx. yere. And whe-
the. iiii. hundred and. xxx. yeres was expy-
red, euen the selfe same daye departed all

D. ii. the

the hostes of the Lord oute of lande of Egypt. This is a nighte to be obserued to the Lord, bpcause he brought them oute of the Lande of Egypte. This is a nyghte of the Lord, to be kepte of al the chyl dren of Israel and of theyr generacions after them.

And the Lord sayde vnto Moses and Aaron: this is the maner of Pascheouer: there shall no straunger eate thereof, but all the seruauntes that are bought for money shall be circumcise, and then let them eate thereof. A straunger and a hyred seruaunte shall not eate therof. In one house shall it be eaten. Ye shall carpe none of the fleshe oute at the doores: moreouer* see that ye breake not a bone therof. All the multitude of the chyl dren of Israel shall obserue it.

If a straunger dwell amonge you, and wyll holde pascheouer vnto the Lord, lette hym, circumcise al that be males, and then let him come and obserue it, and bee taken as one that is borne in the lande. No vn-circumcysed person shall eate therof. One manner of lawe shall be vnto them that are borne in the land, and vnto the straungers that dwel among you. And all the chyl dren of Israel did as the Lord commaunded Moses & Aaron. And euen the self same day did the Lord bryng the chyl dren of Israel out of land of Egypt with theyr armyes.

Those that
are borne in
land, as on-
ly those that
be not descē-
ded of the
Rocke & ly-
nage of Is-
rael. And
the straun-
gers were
those that
dwelt among
the Israel-

The. xiii. Chapter.

The first begotten must be sanctified vnto the Lord The memorial of their deliuerance, with they

they were caried through the wilderness. The bones of Joseph. The pillar of the cloud.

lites, & were
not borne as
mong them

And the Lord spake vnto Moses, saying: * Sanctify vnto me all the firste borne that open all manner matryces amonge the chyldren of Israel, as wel of men as of beastes, for they are myne. And Moses sayde vnto the people, thyncke on this daye in whiche ye came out of Egypt and out of the house of bondage: for wth a myghtye hande the Lord brought you oute from thence. Se therefore that ye eate no leuened bread. This daye come ye out of Egypt, in the moneth of * Abib.

A
* Sanctify
that is to
say, offer.

When the Lord hath brought the into the lande of the Cananytes, Hethites, Amorites, Hemytes and Jebusytes, whiche he sware vnto thy fathers that he wold geue the a lande wherein mylke and honye floweth, then se that thou kepe this Ceremonye in this same moneth. Seven dayes thou shalt eate swete breade: * and the

Se howe
many keres
monies wee
comaunded
the Jewes
only to in-
culke and
pryncle in
theyr myndes
the memory
of their deli-
uerance
* That is
Apill.

viij. daye shall be feastfull vnto the Lord. Therefore thou shalt eate swete breade. viij. daies, and se that there be no leuened bread sene nor yet leue among you in all your quarters.

B
Deu. b. 6.

And thou shalt vewe thy sonne at that time, sayinge: this is done, because of that whiche the Lord dyd vnto me, when I came oute of Egypt. Therefore it shall be a signe vnto the vpon thine hand, and as a remembrance betwene thine eyes, that the Lordes lawe maye be in thy mouth. For * wth a

God wyl
cause of the
ceremoni be
declared at
the celebra-
tion thereof.

* Looke
psa. cxxv. 5

strōg hand the Lord brought the out of E-
gypt, se thou kepe therfoze this ordynance
in hys season from pere to pere. Moreover
whē the lord hath brought the into the lād
of the Cananites, as he hath swozne vnto
the and to thy fathers, and hath gyuen it
the, then thou shalt appoynte vnto ꝑ Lord
All that openeth the matryce, all the fyrste
borne amōgethe beastes whychē thou hast,
if they be males. And all the fyrste borne of
the asses thou shalt redeme wth a sheepe;
if thou redeme hym not, then breake hys
necke. But all the fyrste borne amonge thy
chyliden shalt thou bie out.

And when thy sonne axeth the in time
to come, sayinge: what is this? thou shalt
saye vnto him: wth a myghtye hande the
Lorde broughte vs oute of Egypte, out of
hē house of bondage. And when Pharaο
was lothe to let vs go, the Lorde slewe all
the fyrste borne in the lād of Egypt: as wel
the first borne of menne as of beastes. And
therefoze I sacryfye vnto the Lorde all
the males that open the matryce, but all
the first borne of my chyliden I muste re-
deme. And thys shal be as a token in thynē
Dhande, and as a thyng hanged by bitwene
thynē eyes because the Lorde brought vs
out of Egypte with a myghtye hande.

When Pharaο had let the people goe,
God carped thē not thozow the land of the
Philistins, thought it were a nie way, thin-
kyngē that the people myght haplye * re-
pent

By thys is
declared the
great weak

pente when they se warre, and so turne a-
gayne to Egypte: therefore God led them
about the thow the wylbernesse, that bore
dyethe on the reade sea. The chyldren of
Israell wente harnessed oute of the lande
of Egypte. And Moses toke the bones of
Joseph wpth hym: for he made the chyl-
dren of Israell sweare, sayinge: God wyl
surely vplet you, take my bones therefore
away hēce wpth you. And they toke their
iourney from Sucoth, and pytched theyr
tentes in Etham in the edge of the wylber-
nes. And the Lorde wente before theym by
day in a pylle of a cloud, to leade them the
waye: and by nyghte in a pylle of fyre to
geue them lyght, that they myght go both
by day and nyghte. And the pylle of the
cloude neuer departed by day, nor the pyl-
le of fyre by nyght out of the peoples syght.

The. xiii. Chapter.

Pharaos here is hardened, & he foloweth
the Israelites wpth all his hoste, and is
downd. The Israelites grudge. They
go through the red sea,

Then the Lord spake vnto Moses, sai-
inge: byd the chyldren of Israell that
they turne and pytch their tentes be-
fore the enterpynge of Byroth bitwene Mig-
dole and the sea toward Baalzephon: euē
before that thal ye pytche vpon the sea. For
Pharaos wyl save of the chyldren of Isra-
ell: they are inuegled in the lande, the wyl-

D.iii.

bernesse:

nes, euen of
thole people
for whom
God hadde
wrought so
many won-
ders, & also
that he wold
not worke
so many wo-
ders as the
among the
Philistines
but only by
on the Egip-
tians, who
by the Israe-
lites goinge
thow the
wylbernes
toke occasiō
to folow by
on the, and
so were (to
the glorie of
God) ouer-
throwen in
the red sea,

A

Moses

Exodus.

dernesse hathe shutte them in. And I wyl
harden hys hearte, that he shall folowe af-
ter them to thintente I maye gette me ho-
noure vnto pharao and vpon al his hoste,
that the Egyptians maye knowe that I
am the Lorde. And they dyd euen so.

And when it was tolde the kyng of E-
gypte that the people fled, then pharao
hert & al hys seruants turned agaynst the
people & sayd: why haue we this done, þ we
haue let Israell go out of our seruyce? And
he made readye his charettes and toke his
people with him, & toke. vi. hundred chosen
charettes and all the charettes of Egypt,
and capteyns vpon all hys people. For the
Lorde hardened the herte of pharao kinge
of Egypt, that he folowed after the childre
of Israell, whyche neuerthelesse went out
thorowe an hie hand, & the Egyptians fo-
lowed after them, & ouertooke them where
they pitched by the sea, w al the horses and
charets of pharao and with his horsemen
and his host: fast by the entringe of Hiroth
before Baalzephon. And pharao drew npe,
and when the childre of Israel lift vp their
eyes, and saw that the Egipcians folowed
after them, they were sore afrayde, and cry-
ed oute vnto the Lorde.

Then sayde they vnto Moses: Were
there no graues for vs in Egypte, but thou
musste brynge vs awaye to dye in the wyl-
dernes? wherefore hast thou serued vs thus
to carpe vs out of Egypte? Dyd not we tel
the

Moses

Exodus.

the thyngs in Egypte, saying, let vs be in rest
and serue the Egypciās. For it had ben bet-
ter for vs to haue serued þe Egypciās, then
to die in the wildernes. And Moses sayd to
the people: fear not but stand still & beholde
how the Lorde shal serue you this day: for
the Egypciāns whome ye sethys dape, ye
shall neuer se moze for euer. The Lord shal
fght for you, and ye shall be still.

The Lord sayd vnto Moses: Wherefore
crepest thou vnto me? speke to the children
of Israell to go forwarde. But yfste thou
wilt, stretch forth thy hande o-
uer the sea, and drye it a sonder, that
the chyldren of Israell maye goo on drye
grounde, thowoe the myddeste thereof.
And beholde, I wyl harden the hertes of
the Egypciāns that they maye folowe you.
And I wyl gette me honoure vpon Pha-
rao and vpon all hys host: vpon hys Cha-
rets, & vpon his horsemen. And the Egyp-
ciās shal know þe I am the lord whē I haue
gottē me honoure vpon Pharao, vpon hys
charets: and vpon his horsemen.

And the aungel of God whych went be-
fore the host of Israell, remoued, & wente
behind the. And the cloude pller that was
before them, remoued & stode behinde them
& went bytweene the host of the Egyptians
& the host of Israell. It was a darcke cloude
& gaue lght by nyght: so that all the night
long the one coulde not come at the other,

* And then

* That is,
you shal be
in rest and
quietnes.

* To cry to
the Lord, is
to pray vnto
 hym with
full herte, &
seruent de-
sire, as Mo-
ses here dyd
& yet spake
 neuer a
worde. And
so doth thys
worde cry-
ing and ma-
king a noyse
signifye tho-
rowoute al
the psalmes
as in the
psalm. v. a

Moses

Exodus.

Job. ii. b.
and. iiii. d
Job. v. b
psa. cxxv. b
Ec. xxxi. c

* When Moses stretched forth his hand
ouer the sea, the Lord carped away the sea
wpth a stronge east wynde that blew all
nyght, and made the sea dye land, and the
water deupded it selfe. And the chyldren of
Israell wente in thozowe the middesse of
the sea vpon the dye grounde. And the wa-
ter was a wall vnto them boothe on theyr
ryghte hande and on theyr left. And the E-
gyptians folowed, and went in after them
to the myddest of the sea, wpth al pharaos
horses and his charettes and hys horsmen.
And in the moynynge watche the Lord lo-
ked vnto the hooste of the Egyptians oute
of the fiery and cloudy pillar, and troubled
theyr host, and smot of theyr charet wheles
& cast the down to the ground. Then sayde
the Egyptians: Let vs fle from Israel, for
the Lord fighteth for them against vs. The
said þ lord vnto Moses: stretch forth thyne
hand ouer the sea, that the water may com
agayne vppon the Egyptians, vppon theyr
charettes and horsmen.

The laste
plage.

¶ When stretched forth the Moses hys hande
ouer the sea, & it came againe to hys course
eartlye in the moynynge, and the Egyp-
tians fledde agaynst it. Thus the Lorde o-
uertnewe the Egyptians in the myddeste
of the sea, and the water returned and co-
uered the charettes and the horsmenne: so
that of all the host of pharaos that came in
to the sea after the, remayned not one. But
the chyldren of Israel went vpon dry land
in

Mose
in the
wall
them

* A
selfe
gipti
dead
sawe
hadd
fear
and

Q

T

cor
bp
E
is

is
o
n
a
i
f

Moses

Exodus.

In the midst of the sea, and the water was a wall to them, bothe on the ryghte hande of them, and also on the lefte

* Thus the Lorde deliuered Israell the selfe same daye oute of the hande of the Egyptians, and Israell sawe the Egyptians deade vpon the sea syde. And when Israell sawe that myghtye hande, whiche the lord hadde shewed vpon the Egyptians * they feared the Lord, and beleued both the lord and also his seruaunte Moses. Esa. xl. v.

The .xv. Chapter.

Moses and the people wpth the womenne synge. At the prayer of Moyses, the bytter waters were swete, God muste be heard, They come to Elim.

Then Moses and the chyl dren of Isra el sang this song vnto the Lord & said Let vs sing vnto the Lord, for he is become glorio us, the horse and him that rode vpon him, hath he ouerthrow n in the sea. * The Lord is my strength and my song, and is become my saluacpon. A songe to the Lorde Ps. cxviii. b Esa. xli. a

He is my God, and I wil glorify him, he is my fathers God, and I wyl lyft hym vp on high. The Lord is a man of warre, * his myghtye is hys name. Pharaos charettes and his hoost hath he cast into the sea. His iolye captaynes are drowned in the red sea the deepe waters haue couered them: they sonke to the botom as a stone. Thine hand Lord is glorio us in power, thine hand lord hath al to dashed the enemy. And wpth thy great Loke. ex. xli

greate glozpe thou hast destroyed thyne aduersaries, thou settest forth thy wrath, and it consumed them as flobbell. Wpith the breth of thyne anger the water gathered together, and the fluds stode stil as a rocke and the depe water congeled together in the myddest of the sea.

B The ennemye sayde: I wyl folow and ouertake them, and wyl deuorde the spoile: I wyl satisfie my lust on the: I wyl drawe my swerd, & myne hand shal destroye them.

Thou bluest wpth thy breth, and the sea couered them, and they sancke as leade in the mightier waters. Who is like vnto the, o Lorde, amonge Goddes: who is like the, so glouious in holynesse, fearefull, laudable, and that shewest wonders: thou stretchedest out thy right hande, and the earth swallowed them. And thou carpedest wpth thy mercye thys people whych the thou deliueredest, and broughtest them wpth thy strength vnto thy holie habitacio. The nations hearde, and were afrayde. Hanges came vpon the philistines then, the dukes of the Edomptes were amased, and trembling came vpon the myghtiest of the Moabptes and all the inhabyters of Canaan waxed faynte herted. Let feare and dreade fall vpon them thorow the *greatnesse of thyne arme, and lette them be as styll as a stone: while thy people passe thorow, o Lorde, while the people passe thorow, whiche thou hast gotten. Brynge them in, and
 place

Looke in
 Job. xl. a.

plante thepm in the mountaynes of thyne
 enherytaunce, the place Lorde which thou
 hast made for to dwel in, the sactuary lord
 whych the handes haue prepared. The
 Lord^e reigne euer and alwaye. For Pharao
 wente in on horsbacke wpth hys Cha-
 rettes and hoisemen into the sea, and the
 Lorde broughte the waters of the sea vpon
 them. And the chyldren of Israel went
 on drylande thorowe the myddeste of the
 sea. And Miriam a propheteesse the syster
 of Aaron, toke a tymbrell in her hande, and
 all the women came out after her with tym-
 brels in a daunce. And Miriam sange be-
 fore them: Sing ye vnto the Lorde, for he is
 become gloriouse in dede: the horse and his
 ryder hath he ouerthrowne in the sea. Mo-
 ses brought Israel from the redde sea, and
 they went oute into the wylernes of Sur.
 And they went thre dayes long in the wyl-
 dernesse, and could fynde no water. At last
 they came to Mara: but coulde not drinke
 of the waters for bitternesse, for they were
 bitter, therefore the name of the place was
 called Mara. Then the people murmured a-
 gainst Moses, saying^e what shal we drinke
 And Moses cried vnto y^e Lord, and he shew-
 ed hym a tree which he cast into the waters
 and they waxed swete.

There he made vnto them an ordynance
 and a lawe, and there he proued them, and
 sayd: If ye wyl harken to the voyce of the
 Lord your God, and do y^e whychis^e ryght
 gods syght,

To raygne
 euer and al-
 waye, is a ma-
 ner of spea-
 kyng of the
 hebrues,
 whych sygs-
 nifieth wth
 out end: be-
 cause euer
 is takē for a
 time, whose
 end is not a-
 poynted, &
 not for al-
 waye, as in
 Exod. xii. c.

Jud. v. c
 Ec. xxxviii
 A promise.

*We must
 do y^e whych
 is ryght in
 gods syght,

and as his
woorde tra-
sheth vs, &
not after
our owne
imaginatio

Moses

Exodus.

in his sight, and geue care to his commaun-
dementes: and kepe all his ordinaunces: I
wll put none of these dyseases vpon you,
whych I broughte vppon the Egyptians
for I am the Lorde God your surgeon.

The .xvi. Chapter.

The Israelites come into the desert of Sin
It raineth quailles & Manna. They grudge.

Ex. xvi. a.

And they came to Elim, where were
xii. welles of water, and .lxx. date
trees, and they pytched there by the
water. And they toke thei iourne frome
Elim, and all the hole company of the chy-
ldren of Israel came to the wyldernesse of
Syn, whych lyethe bytwene Elim and
Sinai, the .xv. daye of the .ii. moneth after
that they were come oute of the lande of E-
gypt. And the hole multitude of the childre
of Israel murmured agaiſt Moyses and A-
aron in the wyldernesse, and sayde vnto
them: woulde God wee hadde dyed by the
hande of the Lorde in the lande of Egypte
when we sate by the fleshe pottes, and eate
breaude our belies ful: for ye haue broughte
vs out into this wilder nes to kpl this hole

Murmure.

M multitude for hunger.

Then said the Lorde to Moyses: beholde
I wll rayne bread from heauen downe too
you, and let the people go oute, and gather
day by day that I maye proue the whether
they wll walke in my lawe oz no. The .vi.
day let them prepare that which they wll
byng

byng in, and let it be twyse as muche as they gather daylye. And Moses and Aaron sayde vnto al the chyldren of Israell: at euen ye shal know that it is the Lord, whiche brought you out of the land of Egypt, and in the mornynge ye shall see the glorie of the lord, bicause he hath herd your grudgynge agaynst the Lorde: for what are we that ye should murmaure agaynst vs? And mozeouer Moses sayd: At eue the lord wyl geue you fleshe to eat, and in the mornynge breade ynoughe, bycause the Lorde hath herd your murmuring which ye murmure agaynst hym: for what are we? your murmuringe is not agaynst vs, but agaynst the Lorde.

The glorie of the Lord is here take for þ brightnes + lyght that was seene in the cloude. Of which glorye þ Apo- stle maketh mention.

1. cor. iii. c. d.

And Moses sayd to Aaron: Saie to all the companie of the chyldren of Israell, come forth befoze þ Lord, for he hath herd your grudgynge. And while Aarō spake vnto the hole multytude of the chyldren of Israell, they loked towarde the wylde- nesse: and beholde the glorie of the Lorde appeared in a cloude. And the Lorde spake to Moses, sayinge: I haue herde the murmuringe of the chyldren of Israel, tel the therefore and saie that at euen they shall eat fleshe, and in the mornynge they shall be fylled wth breade, and ye shall knowe that I am the Lorde your God. And at eue the quayles came and couered the ground where they lay: And in the mornynge dewe lay round about the host. * And when the dewe

Quayles.

Ex. xlviii. c.
and. ciii.
Da. xvi. c.

Exodus

Exodus.

1. Cor. x. a.

Anna

1. Cor. viii. c.

E

ge. xlviii. a.

dew was fallen, behold it lay vpon grass
in the wildernesse smal and round & thynne
as the hoze frost on the grass. When the chil-
dren of Israel saw it, they said one to ano-
ther: what is this? For they wist not what
it was. And Moses sayde: * this is the
bread wherewith the Lorde hath giuen you to
eate. This is the thinge wherewith the Lorde
hath commaunded that ye gather euery
man ynough for him to eate: a gomer full
for a man according to the number of you,
and gather euery manne for them wherewith
are in his tente.

And the children of Israel did so, and
gathered some more, some lesse, and did
mete it with a gomer. * And to hym that
gathered much was no superfluous, and to
hym that hadde gathered litle, was no
lacke, but euery man had gathered suffi-
cient for his eatynge. And Moses sayed to
them: se that no man let ought remaine of
it tyll the morynge, For withstandinge
they obeyed not Moses: but some of them
left of it tyll morynge, and it waxte full
of worms and stynke, and Moses was an-
grye with them.

And they gathered it all morynge: e-
uery man as muche as suffysed for his ea-
tynge, for as soone as the * heate of the sun
came, it moulte. And the vi. day they gathe-
red twyse, so muche bread, that is to wite,
two gomers for one man, and the rulers of
the multitude came and told Moses. And

Moses

Exodus.

he saide vnto them, this is that whiche the Lord hath sayd. to morow is the Sabothe of the help rest of the Lorde, bake that ye wpll bake, and seethe that ye wpll seeche, and that remayneth laye vp for you. & kepe it tyl the mornynge. And they layde it vppen tyl the mornynge as Moses had, & it stode not, neither was there any wormes therein: And Moses saide: eate thys to daye, for to daye is the Lordes Sabbath: to daye ye shall fynde none in the fildes, Sixe daies ye shall gather, for the vii. is the Saboth, in it shall be none.

Not wpthstandynge there went oute of the people in the vii. daye too gather, but they founde none. Then the Lord sayde to Moses: howe longe shall it be eate ye wpll kepe my commaundemets and lawes? * See, because the lord hath geuen you a Saboth therfore he giveth you the syxt day breade for two dayes. Abyde theretofore euery man at home, and let no man go out of his place the vii. daye. And the people rested the seventh daye. And the house of Israell called it manne Man. * And it was lyke vnto Coriander seed, and wyffe, and the tast of it was like vnto wafers made wpth honye.

Moses sayde: this is that the Lord commaundeth, fyll a Bomoz of it that it maye be kept for poure chyl dren after you, & thei may see the bread wher w he fed you in wilderness, when he had broughte you oute of the land of Egypte. And Moses sayde vnto

19.1.

Aaron

Ezech. 4. 6.


Num. 11. 8.

Moses

Exodus.

Aarō: take a cruse, and put a Somet ful of
Man therin, & lay it vp before the Lord to
be kept for pouer chylde after pouer, as the
Lord commaunded Moses. And Aaron lay-
ed it vp before þe testimony, ther to be kepte
1. Cl. 12. d * And þe chylde of Israel eate Ma. xl. pere
Judt. v. b vntyl they came to a lande inhabtyed. So
they eate Ma til they came to the borders
of the land of Canaan. Truly a Somoze
the tenth part of an Epha.

The xvi. Chapter.

 The Israelytes come into Raphydym.
They grudge, water is geuen them out of
the rocke. Moses holdeth vp hys handes,
and they ouercome the Amelechites.

A

And al the companie of the chyldezen
of Israell wēt on theyr iourneies fro
the wylernes of Synne at the co-
maundemente of the Lord, and pyched
in Raphydym: wher was no water for the
people to drinke, who chode wyth Moses,
and sayd: Gyle vs water to drinke. Moses
saied vnto them: Why chydye ye w me, and
wherfore do ye tept the Lord? So þe people
thirsted for water, and murmured agaynst
Moses, & said: wherfore hast thou brought
vs out of Egypt, to kil vs, & oure chyldezen
and our cattel wyth thyrste?

* To tempt
the lord, is
to prouoke
the lord to
be angry w
him, as in
Dap. i. a

B

So Moses cried to the lord, saying: what
shal I do vnto thys people: they be almost
redye to stoneme. Then the Lord sayd to
Moses: go before the people, & take wyth
the of the elders of Israell, and thy rodde
wher

Moses

Exodus.

wherewith thou smoteste the river, take in
thyne hand and go. Beholde I wpll stand
ther vpon a rocke in Horeb: and thou shalt
smite the rocke: and ther shall come water
out therof, that the people may drynke.

* And Moses dyd so before the elders of
Israel: And called the name of the place
Massa, and Meriba, because of the chiding
of the chyldre of Israel, and because they
tempted the Lord, sayinge: Is the Lord
amonge vs or not?

Nom. xi. 6
Pl. lxxvii. 6
1. Cor. x. 9.

Then came Amalech and foughte wpth
Israel in Raphidim. And Moses said vnto
Josua: chuse out me, and go fyght with A-
meleche. To morowe I wpll stande on the
top of the hyl, & the rod of god in mine hand.
And Josua dyd as Moses bade hym, and
fought with the Amalechites. And Moses,
Aaron and Hur went vp to the top of the hil.
And when Moses held vp hys hand Israel
had the better. And when he let hys hande
downe, Amalech had the better.

A
A battell of
the Amale-
chites.

When Moses hands were weareye, they
toke a stone and put it vnder hym, and he
sate downe thereon. And Aaron and Hur
stayed vp hys handes, the one on the one
syde, and the other on the other syde. And
his handes were stedy vntyll the sune was
downe. * And Josua discomfyted Amalech
and hys people with the edge of his sword.

Jud. iiii. 6
Sap. xi. 8
Deu. xxx. 9

And the Lord sayde vnto Moses, write
this for a remembrance in a booke, and tell
it vnto Josua, for I wpll put out the reme-

19. ii. grace

That is þ
lorde is he
þ exalteth.

bzaunce of Amelech vnder heuen. And Mo
ses made an aulter, and called þ name of it
Jehonah Nissi, for he sayd: þ hand is on the
syghte of the Lorde, that the Lorde wyl
haue warre wþ Amaleche througheoute
all generacions.

The. xviij. Chapter.

Jethros counsel is receyued of Moyses.

Exod. ii. d.
and. iij. f

Iethro the priest of Madyan Moyses fa
ther in lawe hearde of all that God had
done to Moyses and Israell hys people,
that the Lord had broughte Israell forth
of Egypt. And he toke zephora Moyses wife
after she was sente backe, & her two sones
of whypche the one was called Gerson, for
he sayd: I haue ben an alpen in a strange
lande. And the other was called Elpezer,
for the god of my father was myne helpe
and deliuered me from the swearde of pha
tao. So Jethro Moyses father in lawe came
wþ hys two sonnes and hys wife to Mo
ses in the wylbernesse: where he had pyt
ched his tent by the mount of God. And he
sent worde to Moyses: I thy father in lawe
Jethro am come to the, and thy wyfe also,
and her two sonnes wþ her. And Moyses
went forth to mete hys father in lawe, and
dyd obeysaunce and kyssed hym, and they
saluted eche other and came into the tent.

And Moyses tolde hys father in lawe
all that the Lorde had done vnto phatao
and to the Egypciens for Israels sake,
and all the trauaple that hadde happen
ed

Moses

Exodus.

ned thepm by the waye, and howe the
Lorde hadde delpuered thepm. And Je-
thoroiopled ouer all the good whyche the
Lord had done to Israell, and that he had
delpuered them out of the hande of the E-
gyppcans. And Jethro sayd: blessed be the
Lord, whiche hath delpuered you out of þ
hand of the Egypcans, & out of the hand
of pharao, and hath delpuered hys people
from the power of the Egypcans. Nowe
I knowe that the Lord is greater then all
Goddess, bycause they dealte proude-
lye wth them. And Jethro Moses father in
lawe offred burnt offerpnces and sacryf-
ces to God. And Aaron and all the elders
of Israell came to eate bread with Moses
father in law befoze God.

And it chanced on the morow that Mo-
ses sate to iudge the people, and the people
stode about Moses from moynng till eue.
When hys father in lawe sawe all that he
doyd vnto the people, he sayd: What is this
that thou doest vnto the people? why sittest
thou thy selfe, and lettest al the people stand
about the from m. ynng vnto euen? And
Moses said vnto his father in law, bicause
the people came vnto me to seke counsell of
God. For when they haue a matter, they
come to me, and I must iudge betwene eue
ry man and his neyghbour, and must shew
thym the ordynaunces of God and hys
lawes.

And his father in lawe sayde to them: It

Ex. iii.

in

The coun-
sell of Je-
tho accep-
ted of Mo-
ses.

Moses

Exodus.

Dent. i. b

* To god:
ward, & is
to saye, in
gods steede,
gods vicar,
showing the
what they
ought to do

is not well that thou doest. Thou doste be-
wiselye, and also thys people that is wyth
the because & thynge is to greuous forthe,
* and thou art not hable to do it thy self a
lone. But heare my voyce, and I wyl geue
the counselle, and God shall be wyth the.

Be thou vnto the people to * godwarde,
and bringe the causes vnto God, and pro-
uue them ordynaunces and lawes, and
shewethem the waye wherem they muste
walke, and the workes that they muste do.
Moreover seke out amonge all the people
men of actiuitie, whych feare God, & men
that are true, & hate couetousnes: and make

them heades ouer the people, rulers ouer
thousands, ouer hundreds, ouer fiftie, and
ouer ten. And lette them * iudge the people
at al seasons: If ther be any great matter
let them bring that vnto the, and let them
iudge all smal causes theym selues, & ease
thy selfe; and let them beare wyth the. If
thou shalt doo thys thynge, then thou shalt
be able to endure that whych the God char-
geth the wythall, and all thys people shall
go to theyr places quietlye.

* To iudge
looke in
Gen. xlix. c.

And Moses hearde the voyce of hys fa-
ther in lawe, and dyd all that he had sayd,
and chose actiue men oute of Israell, and
made theym heades ouer the people, cap-
taynes ouer thousandes, ouer hundredes,
ouer fiftie, and ouer tenne. And they iud-
ged the people at al seasons, and brought
the harde causes vnto Moses, and iudged
all

all smalle matters them selues. And then
Moses let hys father in law departe, and
he went into hys owne land.

The .xix. Chapter.

The children of Israel come to the moũte
Sinar. The people of God are holpe and
a roial presthod. He that toucheth the hyl
dyeth. God appeareth to Moses on the
mount in thonder and lyghtenynge.

The thyrde moneth after the chyl dren A
of Israell were gone oute of Egypte,
the same day they came into the wyl-
dernes of Synai. * For they were depar-
ted from Raphidin, and were come to the
deserte of Synai, and had pitched theyr te-
tes in the wyl dernes. And ther Israel pit-
ched before the mount. And Moses wente
vp to God. And the Lord called to him out
of the mountayne, sayng: thus say to the
house of Jacob, and tell the children of Is-
rael: ye haue sene what I dyd to the Egp-
tians, and howe I toke you vp vpon egles
wynges, and haue broughte pou vnto my
self. Now therfore if ye wyl here my voyce
and kepe myne appoyntmente, ye shall be
myne owne aboue all nacjons, for all the
erth is myne. Ye shall be vnto me a kyng-
dome of prests, and an holy people, these
are the wordes whych thou shalt say vnto
the chyl dren of Israell.

And Moses came and called for the el-
ders of Israell, and layde before theym all
these wordes, whych the Lorde had com-

Nu. xxxiii. s

1. Pet. ii. 9.

maunded hym. And the people aunswered
altogether and sayd: Al that the Lord hath
said, we wpll do; And Moses broughte the
wordes of the people vnto the Lorde. And
the Lord said vnto Moses: Lo I wil come
vnto the in a thicke cloude, that the people
may here when I talke wplh the, and also
beleue the for euer. So Moses shewed the
wordes of the people vnto the Lorde. And
the Lord sayd vnto Moses: Go vnto the
people, and sanctifye them to daye and to
morrowe, and let them * washe theyr clo-
thes, that they may be readye agaynst the
thyrde daye. For the thyrde day the Lorde
wpll come downe in the syght of al the peo-
ple vpon mounte Synai. And sette marks
round aboute the people, and saye: beware
that ye go not vp into the mount, and that
ye touche not the borders of it, for whoso-
euer toucheth the mounte, shall surely die:
There shall not an hand touch it, but that
he shall either be stoned or els shot thorow:
whether it be beast or man, it shall not lue,
when the horne bloweth, then let the come
vp into the mountayne.

C And Moses went downe from the mount
to the people, and sanctified them, & they
washed theyr clothes. And he said vnto the
people: be redy agaynst the thyrde daye, *
se that ye come not at your wyues. And the
thirde day in the mornynge ther was thun-
der, and lyghtning, and a thicke cloud vpo-
n the mount, and the voice of the horne waxed
exce dinge

**The wash-
yng of the
clothes, is
but a moni-
cion to pu-
rifye the
heartes.**

Reuerence,

**Thys pro-
ueth not þ
wedlocke is
an vnholye
thyng, but
willeth vs**

Moses

Exodus.

exceedynge lowde, and all the people that was in the hoste was afrayde. And Moses brought the people out of the tēts to mete wyth God, and heȝ stood vnder the hyll.

And mounte Synai was altogetheȝ on a smoke: bicause the Lord descended down vpon it in fyre. And the smoke therof ascended vp, as it had ben f̄ smoke of a kyl, and all the mount was exceedyng fearefull. And the voice of the hoȝne blew, and warred lowder, and lowder. Moses spake, and God answered him and that wyth a voice. And the Lorde came downe vpon mounte Synai, euen in the top of the hyll, and called Moses vp into f̄ top of the hil. And Moses wente vp.

And the lord said vnto Moses: Go down and charge the people that they p̄casse not vp vnto the Lorde to se hym, least so many of them pearyshe. And let the p̄yestes also whych come to the Lords p̄sence, sanctifye them selues, least the Lord smite them. Then Moses saied vnto the Lord: the people cannot come vp into the moūt Synai, for ȳ chargedest vs, sayinge: set markes aboute the hil, and sanctifye it. And the Lord sayd vnto hym: away, and get the downe, and come vp againe both thou and Aaron wyth the. But let not the p̄yestes and the people p̄sume to come vp vnto the Lord, least he smite thē. And Moses wēt downe vnto the people, and told them.

The .xx. Chapter.

The

in tyme
prayer & se-
ous medita-
tion, to les-
quiesce one
myndes frō
all pleasure
and delites
acordyng
to Pauls
monicion
1. Cor. vii

¶ The x. commaundementes are gyuen. The
altare of earth.

AND God spake all these wordes, and
sayde: I am the Lord thy God, whych
he haue brought the out of the land
of Egypte, and out of the house of bondage.
Thou shalt haue none other Gods in my
syghte. Thou shalt make the no grauep-
mage, neyther anpe symplectude that is in
heauen aboue, either in the earthe beneth,
or in þ water that is beneth þ erth. Se that
thou neither bowe thy selfe vnto them no-
ther serue theym, for I am the Lord thy
God, strong & gelouse, and vpsyt the sinne
of the fathers vpon the chyldren vnto the
thirde and fourth generacion of them that
hate me, and yet shewe mercye vnto thou-
sands among them that loue me and kepe
my commaundementes.

* Gelouse,
that is: I
am þ lord
that wat-
cherh & loo-
keth narrow
lye vnto
your wyte.

W
kednes, and
wyl punthe
it straitlye.
And agayn
that seruent
lye loueth
your godli-
nes, & wyl
reward it a
humantlie.
Gene. i.

Thou shalt not take the name of þ lord
thy God in vayne, for the Lord wyl not
holde hym gyltles that taketh his name in
vayne. Remember the Sabbath daye that
thou sanctifye it. Syxe dayes thou shalt la-
bour, and do all that thou hast to do, but þ
seuenth day is the Saboth of the Lord thy
God, in it thou shalt do no maner worke:
neyther thou nor thy sonne nor thy dought-
ter, neyther thy manne seruaunte, nor thy
mayde seruaunte, neyther thy catell, ney-
ther the stranger þ is within thy gates. For
in sixe dayes the Lord made both heuē and
earth and the sea, and al that in the is, and
rested

Moses

Exodus.

rested the seventh day: wherefore the Lord
blessed the Sabbath day, and hallowed it.
* Honour thy father and thy mother, that
thy dayes may be longe in the land whych
the Lord thy God gyueth the.

Thou shalt not kille.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt beare no false wytnes a-
gainst thy neyghboure.

Thou shalt not couet thy neyghbours
house: neyther shalt thou couet thy neyghbours
wyfe; hys man seruauite, hys mayde, hys
oxe, his asse, or ought that is hys.

* And all the people sawe the thonder
and the lycht nyghe, and the noyse of the
horne, and howe the mountayne smoked.
And when the people sawe it, they remo-
ued and stode a farre of, and sayd vnto Mo-
ses: talke thou wth vs, and we wyl hear,
* but let not God talke wth vs leasse we
die. And Moses sayd vnto the people, fear
not, for god is come to proue you, and that
his fear may be among you & ye sinne not.

And the people stode a farre of, and Mo-
ses wente into the thicke cloude, where
God was. And the Lord said vnto Moses:
thus thou shalt saye vnto the chyldren of
Israel ye haue sene howe I haue talcked
wth you out of heauen: ye shal not make
therefore wth me Goddes of syluer, nor
Goddes of golde: in no wyse shall ye do it.

An altare of earthe thou shalt make

me

To honour
father and
mother is
not onely to
shew obedi-
ence to them
but also to
helpe them
in their age
if they be
poore & needy.

E
Eph. vi. a.
Collo. iii. b
Mar. vii. b
Math. ix. c
Rom. xiii. d
* Deut. v. c
Heb. xii. e
Deu. xlii. c

De. xxi. c.
Iosu. vii. c

Moses

Exodus.

me, and thereon offer thy burntofferings and thy peaceofferings, and thy shepe, and thyne oxen. And in al places where I shall putte the remembraunce of my name, thither wll I come to the, and * blesse the. But if thou wilt make me an alter of stone see thou make it not of hewed stone, for if thou lyste by thy tole vpon it, thou shalt defle it. Moreouer thou shalt not go vpon wpth steppes vnto myne alter, that thy fulnes be not shewed thereon.

The. xxi. Chapter.

Temporal and cyuile ordinaunces,

Lawes.

Deu. xv. c

Le. xxviii. c

Leui. xv. f

I These are the lawes which thou shalt set before the * If thou bye a seruante that is an Hebrue: syre yeres he shall serue, and the seuenth he shall go oute free payinge nothyng. If he came alone, he shall go oute alone. If he came maried, hys wife shall go out wth hym. And if hys master hathe geuen hym a wyfe, and she haue borne him sonnes or doughters: then the wyfe and her chyldren shall be her mapsters and he shall go out alone. But if the seruante scape, I loue my master, and my wyfe and my chyldren, I wll not go oute free. Then let hys master brynge hym to the * Gods, and set him to the doze or the doze post, and bore his eare thorowe with a naule, and let him be his seruante for ever.

* Judges, & princes are called in the scripture of tentimes goddes, because they

If a man sell his doughter to be a seruant, she shall not go out as I me seruants doo. If she please not her master, so that he hath

Moses

Exodus.

hath ggeu her to no man to wyfe, then shall he let her go free: to sell her vnto a strange nation shall he haue no power, because he despised her. If he haue promised her vnto his sonne too wife, he shall deale wth her as mē do with they^r daughters. If he take him an other wife, yet her fode, rayment, and duty of marriage shall he not m^{yn}ishe. If he do not these thre vnto her: then shall she goo oute free and paye no monye. * He that smiteth a mā that he die shall be slayne for it. If a man lay not a waite but God deliuer hym into hys hand, then I wil point the a place whither he shall flee. If a man come presumtuously vpon his neyghboure and slep hym with gyle, thou shalt take hym frome myne altare that he dye. And hee that smytteth hys father or hys mother shall dye for it.

Whosoever stealeth a man and selleth hym (if it be proued) he shall be slayne for it. * And he that curseth hys father or mother, shall be put to death for it. If mē strue together, and one smyte a nother wth a stone or wth hys staffe so that he dye not, but lyeth in bed: if he rise again, and walke wthout vpon hys staffe, then shall he that smote hym goo quyte, saue onely he shall beare hys charges whyle he laye in bedde, and paye for hys healyng.

If a manne smyte hys seruaunte or hys mayde wth a staffe that they dye vnder hys hande, it shall be auenged. But if they continued

receiue these office of god as in Exod. xii. b. whiche the Apo-
stle calleth ministers of god.
Rom. xiii. a
Deu. xxi. b
Chance medley.

Wylfull murder.

* Lev. xx. b.
Deu. xx. i.
Math. xv. a
Mar. vii. b

Moses.

Exodus.

continue a day or two, it shall not be avenged, for they are his money. When a manne stripe and smite a woman with chylde, so that her fruite depart from her, and yet no mylffortune folowe: then shall he be amerced accordyng as the womans husband wyl lay to his charge, and he shall paye as the dayes men appoynt hym. But if any mylffortune folowe, then shall he paye lyfe for lyfe, eye for eye, tothe for tothe, hande for hand, foote for foote, burnyng for burnyng, wound for wound, & stripe for stripe.

If a manne smyte hys seruaunte or hys mayde in the eye, and put it oute: he shall let theym go free for the eyes sake. Also if he smyte oute his seruauntes or hys maydes tothe, he shall let them go oute free for the tothes sake. If an oxe gore a man or a woman so they dye, then the oxe shall be stoned and hys flesh shall not be eaten, and his master shall go quyte.

God so abhorreth murder, that he vnrasonable beastes muste dye therfor, & their flesh cast awaye.

If the oxe were wonte to runne at men in tymes in paste, and it hat bene told hys master, & he hath not kepte hym, but that he hath kyled a man or a woman, the oxe shall be stoned, and hys master shall dye also. If he be sette to a summe of money, then he shall geue for the delqueraunce of hys lyfe, accordyng to al that is put vnto him. And whether he hath gored a sonne or a doughter, he shall be serued after the same maner, But if it be a seruaunte or a mayde that the oxe hath gored, then he shall geue vnto

Moses

Exodus.

into their masters the summe of thyrty * li * **Sicle**, after the he: cles, and the ore shalbe stoned.

If a man open a wel or dygge a pyt, and bynes is an couer it not, but þ an ore or an asse fal ther ounce, but in, the owner of the pytte shalle make it after the good, and geue money vnto theyr master, grekes, and and the dead beast shal be hys. latines, it is but þ fourth

If one mannes ore hurte an other that he dye: then they shal sell the lyue ore, and deuyde the money, and the deade ore also it cōteineth they shal deuyde. But if it be knowen that xx. ger as. as the ore hath vled to push in tymes past, the **Exod. xx. 8** bpcause hys mayster hath not kepte hym, whych is. x. he shal paye ore for ore, and the dead shal pence ster- lyng, or ther be hys owne. aboute.

The xlii. Chapter.

Suche lyke lawes as are in the chapter aboute.

If a manne steale an ore or a shepe and kyll it or sell it, he shal restore fyue ox- **A** **Theste.** en for an ore, and four shepe for a shepe.

If a thiefe be founde breakyng vp, and be smytten that he dye, there shal no blud be shedde for hym excepte the sunne be vp when he is found, then there shal be bloud shedde for hym.

A thiefe shal make restitution: If he haue not wherewyth, he shal be coude for hys thefte. If the thefte be found in hys hand alque (whether it be ore, asse or shepe) he shal restore double. If a man do hurt felde or bynepard, so that he put in his beaste to fede

Moses.

Exodus.

Seede in an other mans felde, of the beste of
hys owne feld, and of the beste of his owne
by neparde, shal he make restytucion.

W If fyre breake oute and catche in the
thornes, so that the stacks of corne or the
standing corne or feld be consumed therwpyth,
he þ kindled þ fire shal make restytucion,

Goods deli-
uered to
keepe.

If a man delpuet his nepghbour money
or stuffe to kepe, and it be stolen oute of hys
house: If the thefte be found, he shal paye
double. If the theft be not found, then the
good man of the house shalbe brought vnto
the goddes and swere, whether he haue
put his hand vnto his nepghbours good.

And in all maner of trespase, whether it
be ore, asse, shepe, rayment, or anye maner
looste thyng whych another chalengeth
to be hys, the cause of boothe partyes shal
come before the Goddes. And whome the
Goddes condemne, the same shal pay double
vnto hys nepghboure.

*An oth is
the end of
stryfe, & de-
uision, the
whych is
lawfull to
be done,
whē it is ey-
ther to the
glopye of
god, or pro-
fite of oure

If a man delpuet vnto hys nepghboure
to keepe, asse, ore, shepe, or what soeuer
beast it be, and it die, or be hurte, or dyspuen
awape, and no man see it, then shal an othe
of the Lorde go betwene them, whether he
haue put his hande vnto hys nepghbours
good, and the owner of it shal take the oth
and the other shall not make it good: If it
be stolen from hym, then he shal make re-
stytucion vnto the owner: If it be toznie w
wylde beastes, then let hym brynge recorde
of the tearing, & he shall not make it good.

When

Lawes

Exodus.

When a mā boroweth ought of hye neygh
boure, if it be hurt or els dye, and if the
owner thereof be not by, he shall make it
good: if ſowner therof be by, he shall not
make it good, namelpe if it be an hyed
thyng and came for hye.

If a man begyle a mayde that is not be-
troutyed and lie wpth her, he ſhal endowe
her, and take her to his wife: If her father
refuſe to geue her vnto hym, he ſhall paye
mony, according to the dowry of virgyns.

Thou ſhalt not ſuffer a wytche to lyue.
Whoſoever lyeth with a beaſt, ſhall be ſlain
for it. He that offreth vnto any gods ſaue
vnto the Lord onely, let hym dye wpthout
redempcion. * Wepe not a ſtraunger, ney-
ther oppreſſe hym, for ye were ſtraungers
in the land of Egypt * Ye ſhall trouble no
wydow, nor fatherles chyldre *. If ye ſhall
trouble them they ſhal crye to me, & I wyl
ſurely heare their crye, and then wyl I my
wrathe waxe hotte, and I wyl kyle you
wpth ſwearde, and poure wpues ſhall be
wydowes, and your chyldren fatherleſſe.

If thou lend mony to any of my people þ
is pore by the, thou ſhalte not be an vſurer
vnto hym, neither ſhalt oppreſſe hym w
vſu-
ry. If thou take thy neyghbours raimēt to
pledge, ſe þ thou deliuer it vnto him again
by þ the ſūne go downe. For that is his co-
uerlet only, euē the raimente for his ſkyn,
wherin he ſleepeth, or els he wil cry vnto me
and I wil heare hym, for I am mercyfull.

¶ i.

Thou

neighbour,
or for the co-
mon welth,
or els not.
Mat. v. f

Wytches

* Lev. xix. 9
Zacha. vii. c
Let all op-
preſſars of
the poore
take heede
to thys text.
Murpe.

Pledges.

Act. xlii. a

Lawes

Exodus.

By tythes
and fyfte
fruttes; are
vnderstand
geuyng of
thankes,
wherby the
herke know
ledgeth and
confelleth
to haue recei
ued of god
as in

1. Tim. iiii. a

Falls wit
nes.

*De. xxi. a
Enemies
Oxe.

Judges
may take
no bribes.
Deu. xvi. d
and. xxi. d
Eccl. xx. d

*Thou shalt not rail upon the Goddes,
neither curse the ruler & thy people.

Thy tythes and first frutes se thou kepe
not backe. The spiss borne sone thou shalt
gyue me: likewise shalt thou do of thyne
open, and of thy shepe. Seuen dayes it shall
be wpth the dame, and the .viii. daye thou
shalt giue it me. Ye shal be holy people vn
to me & therefore shalt ye eate no fleish, that
is tasted of beastes in the kyelde: But shall
cast it to dogges.

The. xlii. Chapter.

Diuers lawes and polityque ordinaunces.

Thou shalt not receiue a bayne tale, ne
ther shalt put thine hand with þ wic
ked to be an vnryghtuous wptnesse
Thou shalt not folow a multitude to do e
uyl: nether answere in a maner of plee, lest
thou wyllyng to folow manye, turne aside
fro the truth, neither shalt þ painte a poore
mans cause. *Whē thou metest thine ene
myes ore or alle goynge astraye, thou shalt
brynge them to hym again. If thou se thine
enemyes alle sinke vnder hys burthē, thou
shalt not passe by, & let him alone: but shalt
helpe hym to lyfte him vp agayne.

Thou shalt not hyndre the ryghte of the
poore that are amonge you in theyr sute.
Kepe the far from a false matter, and the
innocent and rightuous se thou stepe not,
for I wyl not iustifye þ wicked. Thou shalt
take no gyftes, for gyftes blind the prudēt
and peruerthe the wordes of the rightuous.
Thou

Thou shalt not oppresse a straunger, for I know the herte of a straunger, because ye were strangers in Egypt, Sixe peres thou shalt sowe thy land, and gather in the frutes therof. And the seventh pere thou shalt let it rest and lye still, that the poore of thy people may eate, and what they leaue, the beastes of the felde shall eate: In lyke manner thou shalt do wth thy vyneyarde and thyne olyue trees.

Sixe daies thou shalt do thy worcke, and the seventh day thou shalt kepe holy daye **Sabbat**

þ thine ore & thine asse maye rest, & the sone of thy mayde, and the stranger maye be refreshed. And in al thyngs that I haue said vnto you, be circumspecte. And ye shal not swere by the names of strange gods, nether let any mā here the out of youre mouthes.

**Swere not
by other
goddess.
Easter seaso**

The feastes thou shalt holde vnto me in a pere. * Thou shalt kepe the feast of sweete bread, that thou eat breuend bread seuen dayes longe, as I commaunded the in the tyme appoynted of the monethe of Abyb, for in that moneth thou camest oute of Egypt: * and se that no man appeare before me emptye, And the feast of harvest, when thou reape thy firste frutes of thy laboures, which thou hast sowe in the felde. And the feast of ingatherynge in the end of the yere: when thou hast gathered in thy labour out of the felde.

**Exo. xxiii
Deu. xvi. d
C**

Thre tymes in a pere shal al thy mechylmen appeare before the Lord God.

Ex. ii.

***Thou**

Ex. xxxiii. d *Thou shalt not offer the bloud of my sacrifice with leuended bread, neither shalt thou offer fat of my feast remayne till the morynge

Ex. xxxiii. d *The first of the first frutes of thy land thou shalt bring into the house of the lord thy God, thou shalt also not seth a *kiddie in hyes mothers milcke.

*That is,
Thou shalt not
seth it so
longe as it
sucketh, or
as some
thynke they
should not
kylle bothe
the dam and
the kyd.

Behold I send myne aungell before the to kepe the in the way, and to bring the in to y place whych I haue prepared. Beware of him, and heare his voice, and anger him not, for he wyl not spare poure my doedes, yea & my name is in him. But if thou shalt hearken vnto his voyce, and kepe all that I shall tel the, then I wyl be an enemy vnto thyne enemies, and an aduersarye vnto thyne aduersaries. When myne aungell goeth before the, and hath brought the vnto the Amorites, Hittites, Pheregyptes, Canaanites, Hittites, and Jebusites, and I shall haue destroyed them, se thou worshyp not their Gods, neither serue theym, neither do after the works of them, but ouerthrow them, and breake downe the places of the. And se that ye serue the Lord poure God, and he shall blesse thy bread, and thy water, and I wyl take all sicknesses away from you.

The bles-
sings of god

Moreover ther shall be no worra in child-lesse or vnfrutful in thy land, and the number of thy days I wil fulfill, I wyl send my feare before the, and wil kil all the people, whypther thou shalt go. And I wyl make al thyne

La
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thyne enemyes turne their backs vnto the, and I wil send * hornets before the & they shall drue out the Hewites, the Cananites and the Hethites before the. I wil not cast them out in one peare, lest the lande growe to a wyldernesse, and the beasts of the feld multiply vpon the. But by litle and litle I wil drue the out before the, tyl thou be encreased, that thou mayst inheryte the land. And I wil make thy coastes fro the red sea vnto the sea of the Phylistines, & from the desert vnto the riuer I wil deliuer the inhabitors of the lād into thine hand, and thou shalt drue the out before the. * And thou shalt make none appointement wylh them, nor wylh their gods. Neither shall they dwel in thy lād, lest they make sin against me, for if they serue their gods * it wyl surely be thy decaye.

The. xliii. Chapter.

Moses goeth vp to the mounte, and wytteth the wordes of the Lord. The blud of the couenant. The elders of Israel iudge the people.

And he saied vnto Moses: come vp to the lord, thou & Aaron Nadab & Abihu, & the lxx. elders of Israel, & worship a far of. And Moses went hym self alone vnto the lord, but they came not nye, neither came any people wylh him. * Moses then came & told the people all the wordes of the Lorde, and all the lawes. And all the people answered wylh one voice, & saide: B

At iii. wyl

* A hornet is lyke a waspe, the is of a more venomous nature, and styngeth more sojer, as in

Deu. vii. c

E

Ios. xliii. d

* De. vii. a.
Ex. xliii. b

* Exod. i. b

Exod. xxi. a.

will we do. Then Moyses wrote all the wordes of the Lord, and rose vp early, & made an alter vnder the hil, and .xii. pillars accordyng to þe numbꝛe of þe .xii. tribes of Israel, & sent yong men of the childꝛe of Israel to sacrifice burnt offrynges, & to offer peace of trynges of oren vnto the lorde. And Moyses toke halfe of þe blud, and put it in basens, & the other half he sprinkled on the aulter.

The bloud
of the coue
nant.

And he toke the booke of the appointmēt, and red it in the audiēce of the people. And they sayd: All that the Lord hath saied, we wil do and heare. And Moyses toke þe blud, and sprinkled it on the people, and sayed: behold, this is the bloud of the apointmēt, which the Lord hath made with you vpon all these wordes.

Then went Moyses and Aarō, Nadab & Abihu, and the .lxx. elders of Israel vp, & saw the God of Israel, and vnder his fete as it were a byck worke of Saphir, and as it were the fashyon of heuē whē it is cleare and vpon the nobles of the chyldzen of Israel he set not hys hande. And when they had sene God, they ate and dronke.

And the Lorde sayed to Moyses: come vp to me into the hyl, and be there, and I wil giue the tables of stone, and a lawe & cōmandements which I haue writtē to tech the. Then Moyses rose vp, and hys mynyōs Iosua, and Moyses went vp into the hil of God, and sayd vnto the elders: tarpepe here tþil we come again vnto you: And be-
holder

They sawe
god, that is
they knewe
certainly þ
he was ther
present, and
ther lawe
byn as in a
vision, not
in his god
ly maiētie,
but as it
were by a
certeine re-
* Tabies
of stone.
uylarion.

holde here is Aaron and Hur wth you. If any man haue any matters to do, lette him come to them. When Moyses was come v^p to the mount, a cloud couered the h^{yl}, and the *glo^{ry} of the lo^rde abode vpon mount Sinai, and the cloud couered it sixe dayes. And the seuenth day he called vnto Moyses out of the cloude. And the fashion of ^h glo^{ry} of the Lord was like consuming fyre on the toppe of the h^{yl} in the sight of the ch^{yl} dren of Israel. And Moyses wente into the mountayne. And Moyses was in the mouⁿte fourty dayes and fourty nightes.

*Of thys glo^{ry} is spo^ken of afore in the. xvi. chapter. c

Moyses fasteth fourty dayes.

The. xxv. Chapter.

The lo^rd sheweth Moyses the fashion of the holy place & the thyngs p^{er}tayninge thereto.

And the lo^rd talcked with Moyses say^{ng} Aⁿge: Speake to the ch^{yl} dren of Israel, that they gyue me first fruts: of euery man that gyueth it willyngly with his hert, ye shal take it. And these thynges be they wh^{ch} ye shal take of the: gold, siluer and brasse: and Iacincte coloure, scarlet, purple, bisse, and goates herre: rammes skins that are red, and the skynes of cap^{re} and Sethim wod, oyle for l^{igh}ts, and spices for annoynting oyle, and for sweet cense. Onix stones, & set stones for the *Ephod, & for the brest lappe.

*Ephod is a garment lyke an amice.

And they shall make a sanctuary, that I may dwel among them. And I shall shewe the, the fashion of the habitacio, and of all the ornamentes thereof, even so that ye make

Lawes

Exodus.

make it in al thynge. And they shall make an arke of Sethyin wood, two cubytes and an half longe, a cubyte and a halfe brode, and a cubit and a halfe hie. And thou shalt ouerlay it with pure gold, both within and without, and shalt make an hie vpon it a crowne of golde roundeabout. And thou shalt cast foure rynges of golde for it, and put them in the foure corners thereof, two
B ryngs on the one syde of it, and two on the other. And thou shalt make stauies of Sethyin wood, and couer them with gold, and put the stauies of the rynges alonge by the sydes of the arke to beare it wpthall. And the stauies shall abyde in the rynges of the arke, and shall not be taken awape. And thou shalt put in the arke, **¶** witnes which I shall gyue the.

Cherubins And thou shalt make a mercy seat of pure gold, two cubites and a halfe longe, and a cubyte and a halfe brode. And make two cherubins of tye pcke gold on the two ends of the mercie seate, and set the one cherub on the one end, and the other on the other end of the mercy seat: so se that thou make the on the two ends thereof. And the cherubins shall stretch their wynges abroad ouer on high, and couer the mercie seat with thei wynges, and their faces shall loke one to another: to the mercie seat ward, shall the faces of the cherubins be. And thou shalt put the mercy seat aboue vpon the arke, and in the arke thou shalt put the wytnes whiche I
wyl

wll geue the.

Then I wll mete the, and wll commo-
w the vpo the mercy seat, betwene the two
cherubins, which are vpo the arke of wit-
nes, of al thing which I wil giue the in co-
maundement vnto the children of Israell.

Thou shalt also make a table of Sethim
wood of two cubites long, and one cubite
broad, and a cubit and an halfe hie. And co-
uer it wpth pure golde, and make thereto a
croune of golde roundabout. And make vn-
to that an hoope of foure syngers broad,
roundabout. And make a golden croune
also to the hoope roundeabout. And make
for it foure ringes of gold, and put them in
the corners þ are on the foure sete thereof:
hard vnder the hoope shall the ringes be,
to put in stauies to beare the table wpthall,
And thou shalt make stauies of Sethim-
wood, & ouerlap the with gold, that the ta-
ble may be borne w them. And thou shalt
make his dishes, spones, pots, & flat peces
to pour out wal, of fine gold. And shalt set
vpo the table shewbread before me alway, shewbread, because it

And thou shalt make a candelsicke of
pure thicke gold with his shaft, braunches
bolles, knottes, and floures, proceedinge
there out. Sixe braunches shal procede out
of the sides of the candelsicke, three oute
of the one syde, and three oute of the other.
And there shall be thre cuppes like vnto al-
mondes, with knops, and floures vpon e-
uery one of the sixe braunches that procede
out was alway in the pres-
ence of the
Lorde.

out of the cādelslick, and in the cādelslicke
 selfe, four cuppes like vnto almonds with
 their knoppes and floures: that there be a
 knoppe vnder e very two braunches of the
 fire that procede out of the cādelslick. And
 the knoppes and thre braunches shalbe all
 togither one peece of pure thypcke gold.

A talent is
 an hundred.

*He. viii. a
 Act. vii. t

And thou shalt make .vii. lampes, & put
 them an hye thereon, to gyve light vnto
 other syde þ is ouer against it, with snoffer
 and fyre pannes of pure golde. And a talēt
 of spue gold shal make it wpth al the appa
 rel. * And se that thou make them after the
 fashion that was shewed the in the moūte.

The. xxvi. Chapter.

¶ This chapter also describeth the thynges
 pertaynyng to the holy place.

A
 * Take in
 Exod. xxv.
 * Jacincte
 is a floure
 þ we cal vi
 oler: & it is
 also a preci
 ous stone of
 that colour
 but here it
 is only ta
 ken for the
 colour of
 Jacincte, of
 the whych
 colour, the
 curtains

And thou shalt make an habitacō
 wpth .x. curtaynes of twyned * bysse
 * Jacincte, scarlet, and purple, and
 shalt make þe with cherubins of broderd
 work. The lēgth of a currain shalbe, xxviii.
 cubites, and the breadth foure, & they shall
 be all of one measure: fiue curtaynes shall
 be coupled togpyther one to another, and
 the other spue lykewyse shalbe coupled to
 gyther one to another.

Then shalt thou make lōups of Jacinct
 colour, along by þ edge of the one curtain
 euen in the seluege of þ couplīng curtayn,
 And likewise shalt thou make in the edge
 the vttermōst curtayn, that is coupled ther
 wpth on the other syde. Fiftye lōups shalt
 thou

Lawes

Exodus.

thou make in the one curtayne a fyfte in the edge of the other, þis coupled therewith on the other side: so that the loupes be one ouer against another. And thou shalt make fifty buttons of golde, and couple the curtaynes togyther wpth the buttons, that it maye be an habitacon. shuld be, as afore in the xxv. a.

And thou shalt make eleuen curtaynes of goates herre, to be a tēt to couer the habitacion. The length of a curtayn shalbe xxx cubits, and the bredth foure, and they shal be al eleuē of one measure, And thou shalt couple spue by them selues, and the other side by them selues, & shalt double the sixte in the fore fronte of the tabernacle. And thou shalt make fifti loupes in the edge of the uttermost curtayne on the one side, euē in the couplynge curtayne: and as manye in the edge of the coupling curtaine on the othersyde. And thou shalt make fyfte buttons of brasse, and put them on the louns, and couple the tent togyther wpthal, that there maye be one couerpage. B

And theremnat that resteth in þe curtaynes of the tent, the bredth of halfe a curtayne that remaineth, shalbe left on the backside of the habitacio: a cubite on the one side, & a cubyte on the other syde of that, that remaineth in the lengthe, of the curtaynes of the tabernacle, whych shal remaine of either side of the habitacio, to couer it wpth. C

And thou shalt make another coueringe for the tent of rammes skynnes dyed redde and

and yet another aboue all of tarus sayns.

And thou shalt make bordes for the habitacion of Sethim wood to stande vpright, ten cubites longe shall euery borde be, and a cubite and a halfe brode. Two feete shall one bord haue to couple the together wpyth and so thou shalt make vnto all the bordes of the tabernacle.

**Bordes of
the tabernacle**

And thou shalt make twenty bordes for the habitacion on the south syde, and thou shalt make .xl. sockettes of syluer, and put them vnder the twenty bordes, two sockettes vnder euery borde for theyr two feete. In lyke maner in the north syde of the habitacion, ther shalbe twenty bordes, and .xl. socketts of syluer: two sockettes vnder euery borde.

**Corner
bords, and
sockettes.**

D And for the weste ende of the habitayon shalt thou make fyre bordes, and two bordes mo for the two West corners of the habitacion: so that these two bordes be coupled together benethe, and like wyse aboue with clampes. And so shall it be in both the corners. And so ther shalbe eight bordes, in a'll, and fyrtene socketts of syluer, two sockettes vnder euery borde.

And thou shalt make barres of Sethim wood, fyue for the bordes of the one syde of the tabernacle, and fyue for the other syde, and fyue for the bordes of the Weste ende. And the myddle bar shall go a long thorow the mids of the bordes, & barre them together from the one ende vnto the other. And thou

Ceremonies. Exodus.

thou shalt couer the bordes with gold, and make golden rpnges for them to putt the barres thowwe, and shalt couer the barres with golde also. And ere vp the habytacpon accordinge to the fashion thereof þ was shewed the in the mounte.

And thou shalt make a bayle of Iacint, of scarlet, purple, and t wynd bysse, & shalt make it of broded worke, & full of cherubins. And hange it vppon foure pylers of Sethim woodde couered with goulde, and that they knoppes be couered wpth golde also, and stand vpon foure sockettes of siluer. And thou shalt hange vp the vail with rpnges, and shalt byng in within the baile the arke of wptnes. And the baile shall be vnder the holp from the * mooste holpe. And thou shalt put the mercy seat vpon the arke of wptnesse in the holpeste place. And thou shalt put the table wthout the bayle, and candelsycke ouer agaynst the table vpon the south syde of the habytacpon, and put the table on the north syde.

And thou shalt make an hanging for the dore of the tabernacle, of Iacynct, of scarlet, & purple & of of t wynd bysse wrought with needle worke. And thou shalt make for the hanging, fyue pylers of Sethim wood, and couer both theim and they knoppes, with gold, and shalt caste fyue sockettes of brasse for them.

The xxvii. Chapter.

¶ Yet mo thyngs pertynyng to þ holy place. *lii. Ex. vi. c.*
And

¶

* The most holy place, was the secrete and inward place of the sanctuary, wher stood the arke, & mercy seat, in to whych none but the priestes only might come, & that but once a yere. The figure of which thing is declared in the hebr. *li. a.*

The forme
of the al-
tare hoynes

And thou shalt make an altare of Sethim wood: five cubites lōg, and five cubites brode, that it be four square, and thre cubites high. And make it hoynes proceedynge oute in the four corners of it, and couer it wpth brasse. And make hys ashepannes, shouels, basens, fleshe hokes, fyrepannes, and all the appurtenaunces, of brasse, and thou shalt make a gredern also lyke a net, of brasse, vpon whose four corners, shall be four brassen rings: and the gredern shall reache vnto the myddes of the altare. And thou shalt make stauess for the altare of Sethim woode, and couer them with brasse, and let them be put in tynges alonge by the sydes of the aulter to beare it with, and make the aulter holowe wpth bordes: as it was shewed the in the mount, so let them make it.

The courte
is þe whiche
we call a
churchyard.

And thou shalt make a courte vnto the habitacion, whiche shall haue in the southe syde, hangynge of twyned bysse, being an .l. cubytes lōg, and .xx. pillars therof, with their .xx. sockettes of brasse: but the knoppes of the pylers & the howpes shall be siluer. In like wise on the northside, ther shall be hangynge of an .l. cubytes longe .xx. pillars with their sockettes of brasse, and the knops and the howpes of siluer: And in the bredth of the court westward, there shall be hangynge of fifty cubytes long, and ten pylers, with their tenne sockettes. And in bredth of the courte eastward, toward the rising

Ceremonies. Exodus.

tylpyng of the sunne, shalbe hangings of .l. cubites.

So ther shalbe hangyngs of .xv. cubites in the one syde of it, with thre pillers, and thre sockets: and like wise on the other side shalbe hangyngs of fiftene cubites, wpth thre pillers, and .iii. sockettes.

And in the gate of the court shalbe a baile of twenty cubites: of Jacinct, scarlet, purpul, and twined bysse wroughte with needle worcke. .iii. pillers with their .iii. sockets. Al the pylers round about the courte, shall behoped with silver, & their knops of silver, and theyr sockets of brasle. The lēgth of the court shalbe an hundred cubytes, and the breadth .l. and the height spue, and the hangynges shalbe of twined bysse, and the sockettes of brasle. And all the vesselles of the habitacion to al maner seruice, and the pyennes thereof, pea and the pinnes also of the court shalbe brasle.

And commaunde the chyldren of Israel that they gye the pure oyle olyue beaten for the lyghtes, too powre alwaye into the Lampes, in the tabernacle of wytnesse: without the bail which is before y^e wytnes & Aaron and hys synnes shall dresse it both euen and moornyng before the Lord: and it shalbe a dewtie for euer vnto poure generations after you, to be gyuen of the chyldren of Israel.

The .xxviii. Chapter.

¶ Aarons apparell and his sonnes.

And

D * It is ordeined that the tabernacle of wytnesse, because therein was coneyned the covenante and wytnes wherunto god wolde y^e chyldren of Israel shoulde truste, as in Lev. iii. c.

**The forme
of the al-
tare hoynes**

And thou shalt make an altare of Sethim wood: five cubites lōg, and five cubites brode, that it be four square, and thre cubites high. And make it hoynes procedynge oute in the four corners of it, and couer it wyth brasse. And make hys ashepannes, shouels, basens, fleshe hokes, fyrepannes, and all the appurtenaunces, of brasse, and thou shalt make a gredern also lyke a net, of brasse, vpon whose four corners, shall be four brassen rings: and the gredern shall reache vnto the myddes of the altare. And thou shalt make stauess for the altare of Sethim woode, and couer them with brasse, and let them be put in rynges alonge by the sydes of the aulter to beare it with, and make the aulter holowe wyth bordes: as it was shewed the in the mount, so let them make it.

**The courte
is þe whiche
we call a
churchyard.**

And thou shalt make a courte vnto the habitacion, whiche shall haue in the southe syde, hangynge of twyned bysse, being an C. cubytes lōg, and .xx. pillers therof, with their .xx. sockettes of brasse: but the knoppes of the pylers & the howpes shall be siluer. In like wise on the northside, ther shall be hangynge of an, C. cubytes longe & .xx. pillers with their sockettes of brasse, and the knops and the howpes of siluer: And in the bredth of the court westward, there shall be hangynge of fifty cubytes long, and ten pylers, with their tenne sockettes. And in bredth of the courte eastward, toward the

rising

Ceremonies. Exodus.

tylpyng of the sunne, shalbe hangings of .l. cubites.

So ther shalbe hangyngs of .xv. cubites in the one syde of it, with thre pillers, and thre socketts: and like wise on the other side shalbe hangyngs of fiftene cubites, wpth thre pillers, and .iii. sockettes.

And in the gate of the court shalbe a baile of twenty cubites: of Jacinct, scarlet, purpul, and twined bysse wroughte with needle worke & .iii. pillers with their .iii. socketts. Al the pylers round about the courte, shall behoped with silver, & their knops of silver, and theyr socketts of brasle. The lēgth of the court shalbe an hundred cubyt, and the breadth .l. and the height spue, and the hangynges shalbe of twined bysse, and the sockettes of brasle. And all the vesselles of the habitacion to al maner service, and the pynnes thereof, pea and the pinnes also of the court shalbe brasle.

And commaunde the chyldren of Israel that they gve the pure oyle olyue beaten for the lyghtes, too powre alwaye into the Lampes, in the * tabernacle of wptnesse: without the bail which is before y witnes & Aaron and hys synnes shall dresse it both euen and moynge before the Lord: and it shalbe a dewtie for euer vnto poure generations after you, to be gven of the chyldren of Israel.

The .xxviii. Chapter.

Aarons apparell and his sonnes.

D * It is called the tabernacle of witness, because therein was conteyned the couenēt and witness wherunto god wolde y the chyldren of Israel shoulde truste, as in Lev. iii. c.

And

AND take thou vnto the Aaron thy brother and his sons with him, forth of the chyldre of Israel, that he may minister vnto me, both Aaron, Nadab, Abihu, Eleazar, and Ithamar, Aarons sonnes. And thou shalt make holy raiment for Aaron thy brother, both honourable and glorious. Moreover speke vnto al that are wylse harted, whych I haue filled with the spirit of wysdome: that they make Aarons raimente to consecrate him with, that he maye mynister vnto me.

**Brestlap,
or brestlap
is tuche a
flap as is
in the breste
of a cope*

These are the garmentes whych they make: a brestelappe, Ephod, a tuncle, a strapte cote, a miter and a gyrdel. And they shall make holpe garmentes for Aaron thy brother, and hys sonnes, that he maye mynister vnto me.

And they shall take thereto gold, Jacint, scarlet, purpul & bisse. And they shall make the Ephod of gold, iacincte, scarlet, purple and white twined bisse with broderd work. The two sydes shall come together, closed vp in the edges thereof. And the girdelle of the Ephod shall be of the same worckemanship and of the same stuffe, even of gold, iacinct, scarlet, purple and twined bysse.

And thou shalt take two Onix stones, graue in them the names of the chyldren of Israel: sixe in the one stone, & the other sixe in the other stone, accordyng to the order of theyr birth. After þe worke of a stone grauer, even as signettes are graued, walte thou

thou graue the two stones with the names of the chyldren of Israel, and thalte make them to be set in ouches of gold. And thou shalt put the two stones vpon the two shoulders of the Ephod, and they shalbe stones of remembraunce vnto the chyldren of Israel. And Aaron shall bere their names before the Lord vpon his two shoulders for a remembrance. And thou shalt make hokes of golde, and two cheynes of fyne golde: lynkeworcke and wrethed, and fasten the wrethed cheynes to the hokes.

And thou shalt make the brestlap of iudge ment wyth broderd worcke: euen after the worcke of the Ephod, shalt thou make it: of gold, iacincte, scarlet, purple and twyned bisse shalt thou make it. Four square it shalbe, and double, an hand bred long, & an hande bred brode. And thou shalt fyll it wyth.iiii. **Foure** rowes of stones. In the first rowe shalbe a **rowes of** Sardios, a Topas, and an Emeraud. The **stones.** seconde rowe, a Rubye, Saphir and Diamonde. The thyrde, Lyncurios, Achat and Amatist. The fourthe: a Turcas onix, and Jaspis. And they shalbe set in gold in their inclosers. And the stones shalbe graued, as spygnets be grauen: wyth the names of the chyldren of Israel euē wyth twelue names euerpe one wyth hys name accordynge to the twelue trybes.

And thou shalt make vpon the brestlap two fastenynge cheynes of pure golde & wrethen worcke. And thou shalt make likewise

A.i.

vpon

*Some
reade a cat's
bunle.

Ceremonies Exodus.

vpon the brestlappe two rynges of golde, and put them on the edges of the brestelap; and putte the two wrethen cheynes of gold, in the two rynges, whiche are in the edges of the brestelappe. And the two endes of the two cheynes, thou shalt fasten in the two rynges, and put theym vpon the shoulders of the Ephod on the foresyde of it. And thou shalt yet make twoo ryngs of gold, and put them in the two edges of the brestlap euen in the borders therof toward the insyde of the Ephod that is ouer agaynst it. And yet two other rynges of gold thou shalt make, and put them on the two sides of the Ephod, beneth ouer agaynst the brestlap, alowe wher the sydes are ioynd together vpon the brodered gyrdell of the Ephod. And they shall bynde the brestlap by hys rynges, vnto the rynges of the Ephod, wpth a lace of Iacincte, that it may be close vnto þe brodred girdel of þe Ephod, þe brestlap be not losed fro the Ephod.

* **Urim and Thumin,** are Hebrue wordes, **Urim** signifyeth lyghte, & **Thumin** perfectnes. And I thinke þe one were stones that did gli-

And Aaron shall beare the names of the chyldren of Israell, in the brestelap of iudgement, vpon hys herte, when he goeth in to the holy place, for a remembraunce, before the Lord alwaye. And thou shalt put in the brestelap of iudgemente * **Urim and Thumin:** that they be vpon Aarons herte, when he goeth in before the Lord, and Aaron shall bere the ensample of þe chyldren of Israell, vpon his hert, before the lord alway. And thou shalt make the tunicle vnto the Ephod,

And
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so cor
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thy b
Walt

Ephod, al together of Jacyncte. And there
shalbe an hole for the heade, in the mids of
it, and let there be a bonde of wouen work
rounde about the coler of it (as it were the
coler of a partlet) þ it rent not. And beneth
vpon the hem, thou shalt make pomgra-
nats of Jacinct, of scarlet, of purple, roūd
aboute the hem, & belles of golde betwene
them roundabout: that ther be euer a gol-
den bell and a pomgranate, roundaboute
vpon the hem of the tuncle. And Aaron
shall haue it vpon him when he mypūstreteth
that the sound may be herd, when he goeth
into the holye place, before the Lorde, and
when he commeth out, that he die not.

And thou shalt make a plate of pure gold,
and graue thereon, (as singnets are graue)

* the holynesse of the Lorde, and put it on
a lace of Jacyncte, and tye it vnto the my-
tre vpon the forefront of it, that it be vpon
Aarons forehead: that Aaron beare the
* synne of holy thynges whych the childre
of Israell haue halowed in all their holpe
gyftes. And it shall be alwayes vpon Aa-
rons forehead, þ they maie be accepted be-
fore the lord. And thou shalt make an albe
of bysse, and thou shalt make a myter, of
bysse, and a gyrdel of nedle worke.

And thou shalt make for Aarons cos al-
so cotes, girdels and bonettes honourable
& glorious, & thou shalt put the vpon Aarō
thy brother, and on hys sons with him and durst not
thalt annoint them, and fyll theyr hādes, & name for ho


ner, & had
lyght in the
& the other
clere stones
as chrystal.
And þ light
betokeneth
the lyght of
gods word,
& the pure-
nes, cleane
liuing accor-
dyng to the
same, & was
therfore cal-
led the ensa-
ple of þ chū-
dren of Is-
raell, be-
cause it put
the in remē-
brance to
seeke gods
word & todo
therafter.

* The holy-
nes of the
lord was a
name of god
made w. iii
letters, whi-
che the He-
brewes
durst not
name for ho

Ceremonies Exodus.

nouer which they had to
 god in stede to me. And thou shalt make them linen bre-
 wherof they ches to couer their priuities: From the loins
 said Adonia nes vnto the thies shal they reach. And thei
 * The syn shalbe vpon Aaron and his sons, whē they
 for the offer go into the tabernacle of wptnesse, or whē
 ryng made they go vnto pALTER to minister in holinesse
 for syn as that they beare no synne, and so die. And it
 Rom. vii. a shalbe a lawe for euer vnto Aaron and hys
 seed after him.

The. xxix. Chapter.


 The consecracyon of Aaron and hys
 sonnes,

A THys is the thyng that thou shalt do
 vnto thē when thou halowest them to
 be my priestes. Take one ore and two
 rammes that are without blemish, and vn-
 leuended bred, & cakes of swete bred tempe-
 red wpth oyle, and wafers of swet bred, an
 noynted with oyle (of wheten flour shalt
 thou make them) and put thē in a maund,
 and bryng them in the maunde wpth the
 ore, and the two rammes.

And bryng Aaron and hys sonnes vn-
 to the dooze of the tabernacle of witnes, &
 wash them with water, and take the gar-
 ments, & put vpon Aaron the strapte cote &
 the tunicle of the Ephod, & the Ephod, and
 the brestlap: and gyde thē to him, with the
 brodered gyrdel of the Ephod. And put the
 mytre vpon his head, & put the holy crown
 vpon the miter. Then take the anointinge
 oyle, and powze it vpon his head & annoint
 him.

Ceremonyes

Exodus.

him. And bring his sons, and put albes vpon them, and girde them with girdels: as wel Aaron as his sons. And put the bonettes on them: that the priestes office may be theirs for a perpetual lawe.

And fpl the hands of Aaron & of hys sonnes, & brynge the ore before the tabernacle of witnes. * And let Aaron and his sonnes put theyr hands vpon his head, and kil him before the lord in the doze of the tabernacle of wptnesse. And take of the bloud of þ ore & put it vpon the hornes of the alter wpth thy spnger and powze all the bloude vpon the botome of the alter, and take al the fat that couereth the inwarde, and the kail that is on the lpuer, and the twoo kydneyes with the fat that is vpon them: and burne them vpon the aulter: But the fleshe of the ore & hys skyn and hys donge shalte thou burne with fyze wpthout the host. For it is a syn offerynge.

Then take one of the rams, and let Aaron and his sons put their hands vpon the head of the ram, & cause hym to be slayne & take of hys bloud, & sprenkle it round aboute vpon the alter, and cut the ram in peeces, and washe the inwarde of him and hys legges, and put them vnto the peeces, and vnto his head, and burn the hole ram vpon the alter. For it is a burnt offerynge to the Lord and a swete sauour of the lordes sacrifice.

And take the other ram, and lette Aaron & his sons put their handes vpon his head, & lette

let him thā be killed. And take of his bloud and put it vpon the tpp of the ryght eare of Aaron and of hys sons, & vpon the thombe of they? ryght handes, and vpon the great toe of they? ryght feete, and spynkell the bloud vpon the alter round about.

D Then take of the bloud, that is vpon the alter, and of the annoyntynge oyle, & spynkle it vpon Aaron, and his vestiments, and vpon his sonnes, and vpon their garments also. Then is he and hys clothes holy, and his sonnes, and their clothes holpe also.

Then take the fat of the raimme, and hys rompe, and the fatte that couereth the inwardes, and the kal of the lyuer, & the two kydneys, and the fatte that is vpon them, and the right Shulder (for that ram is a full offeringe) and a spinnell of breade, & a cake of oyled bread, and a wafer out of the basket of swete bread that is before the lorde, and put al vpon the handes of Aaron, and on the handes of his sonnes: and waue the in and oute a waue offering vnto the lord.

E Then take it from of they? hands, & burne it vpon the aulter: euen vppon the burnt of fringe, to be a sauoure of swetnesse before the Lorde. For it is a sacrifice vnto þe lorde. Then take the brest of the ram that is Aarons full offering, and shalt sanctifie it an offeringe before the Lorde, and let that be thy part. And sanctifie the breste of þe waue offering, and the Shoulder of the heue offering which is the full offeringe of Aaron, and of

hys

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hys sonnes. And it shall be Aarons and hys sonnes due type for ever of the chyldren of, Israell, for it is an hewe offeringe. And the hewe offering shall be the Lords due type of the chyldren of Israell: euen of the chyldren of theyr peace offerings, whych they gaue vnto the Lorde. And the holy garmentes of Aaron shall be his sonnes after him, to anoint them therein, and to fpl theyr hands therein. And that sonne that is pyek in his stede after him, shall put them on seven dayes: that he goo into the tabernacle of wytnesse, too minister in the holy place.

Then take the ram that is the fuloffryng F
and set hys flesh in an holy place. And Aaron and his sonnes shall eat the flesh of him Loke. Ge. ne. ii. a
& the bread that is in the basket: euen in the doore of the tabernacle of witnesse. And they shall eat them, because the attonemēt was made therewith to fpl theyr hands, & to sacrifice them: but a straunger shall not eat thereof, because they are holpe.

If ought of the flesh of the fuloffryngs, or of the breade remayne vnto the morning thou shalt burn it wpth fyre: for it shall not be eaten, because it is holpe. And se thou doe vnto Aaron & his sonnes, euen so in al thynges as I haue commaunded the: that thou fill their hands seven daies, and offer euery dape an ore for a syn offryng to reconple with. And thou shalt halow the alter, when thou reconplest it, and shalt anoint it, to sanctifie it. Seven daies thou shalt recon-

ple the alter, and sanctify it, so that it may be an alter most holie: so that no man may touche it but they that be consecrate.

B This is that thou shalt offer vpo the alter, two lambes of one yeare olde, day by daye for euer, the one thou shalt offer in the morning, & the other at euē. And vnto the one lambe take a tenth deale of flour mingled with þ fourth part of an hin of beatē oile, & þ fourth part of an hin of wine, for a drinke offering. And the other lābe thou shalt offer at euē, and shalt do thereto accordyng to the meate offering and drinke offering in the morninge, to be an odoure of a * swete sauoure of the sacrifice of the Lorde. And it shall be a contynual burnt offering amonge your chyldren after you, in the doore of the tabernacle of wytnesse before the Lorde, where I wpll mete you, to speke vnto you there. Then I wpll mete with the chyldren of Israell, and wpll be sanctified, in mine honour. And I wpll sanctifie the tabernacle of wytnesse, and the alter: and I wpll sanctify also both Aaron and hys sonnes to be my priests. And moreouer I wil dwell among the chyldren of Israell, and will be theyr God. And they shall know that I am the Lord theyr God, that brought the out of the land of Egypt to dwell amonge they: euen I the Lord theyr God.

* What a
swete sa-
uoure is you
shall fynd
in Leui, i. c
Ezech. xx. f.

The. xxx. Chapter.

¶ The altar of incense. The brasen laver,
The annoyntinge oyle.

And

And thou shalt make an alter to burn
 cense therein, of Sethim wood: a cubit
 longe, & a cubite broade, euen foure
 square shal it be, and two cubites hie: with
 hornes procedyng out of it, and thou shalt
 ouerlape it wpth fyne golde, both theASSE
 and the walles roundabout, and hys hornes
 also, and shalt make vnto it a crowne
 of golde roundabout, and two golden ryn-
 ges on epyther syde, euen vnder the crowne
 to put staues therein, for to beare it withall.
 And thou shalt make the staues of Sethim
 woode, and couer them wpth golde. And
 thou shalt put it before the vayne, that han-
 geth before the arcke of wytnesse, and be-
 fore the mercy seate that is before the wytnesse,
 wher I wyl mete the.

And Aaron shal burne thereon sweet cense **B**
 euery morning, when he dresseth the lāps:
 and likewise at euen, when he setteth vp
 lampes, he shall burne cense perpetuallye
 before y lord, thorowout your generacions
 Ye shall putte no straunge cense thereon,
 neither burnt sacrifice, nor meate offering,
 neither poure any drinke offering thereon.

And Aaron shall reconcile vpon the hornes
 of it, once in a yere, wpth the blood of
 the synne offering of reconcylng: euen
 once in the yere shall he reconple it tho-
 row your generacions. And so is it most ho-
 ly vnto the Lorde,

And the Lord spake vnto Moses, saying: **Rums. c.**
 * When thou takest the summe of the chil-
 dren

Ceremonies

Exodus.

Leu. xxi. d
Num. iii. g
Exe. xl. v. d

dzē of Israell, and tellest them, they shall
giue euery man a reconcylyng of his soule
vnto the lord, that ther be no plage among
them whē thou tellest thē. And thus much
shall euery man giue that goeth in the nū-
bre: haulfe a sycke, after the sycke * of the
sanctuary. A sicke is. xx. geras: and an halfe
sycke shall be the heueofferyng vnto the lord.
And all that are numbred of them that are
twenty yere olde and aboue, shall gyue an
heueofferynge vnto the Lorde. The ryche
shall not passe, and the poore shall not go vnder
der halfe a sycke, when they gyue an heue-
offerynge vnto the Lorde, for the attone-
mente of theyr soules. And thou shalt take
the reconcylynge money of the children of
Israell, & shall put it vnto the vse of the ta-
bernacle of wytnes, & it shall be a memo-
rial of the children of Israell, before þ lord,
to make an attonement for theyr soules.

Exod. xl. d * And the Lord spake vnto Moyses saying
* Thou shalt make a lauer of brasce, & lye
fote also of brasce to wash wth, and shalt
put it betwene the tabernacle of wytnes &
the alter, and put water therein: that Aarō
and his sons may wash both theyr handes
and theyr fete therout, when they go vnto
þ tabernacle of wytnes, or whē they go vnto
the alter, to minister and to burne þ loz-
des offerynge, lest they dye. And it shall be an
ordinaunce for euer vnto hym and lye sede
among your chyldren after you.

And the Lord spake vnto Moyses saying
take

Ceremonyes

Exodus.

take principal spices, of the pure mirre fīue hundred cycles, of swete cinamon halfe so much, two hundred fiftie cycles: of swete calamite, two hundred & fiftie. Of cassia, two hundred & fiftie after the holy sicke, & of ople olpue, an hyn. And make of them* holy, anointing ople, euē an oile cōpound after the craft of p̄ Apoticary. And anointe the tabernacle of witnes therewith, and the arcke of witnes, and p̄ table with al his appertenance, & the candellsticke with al his ordynance, and the altare of incense, and the alter of burnt sacrifice & all his vessel, & the lauer & his foote. And sacrifice thē that they may be most holpe: so p̄ no man touch them, but they that be halowed. And anoynt Aaron & his sonnes, & consecrat thē to mynister vnto me.

And p̄ shalt speake vnto the childre of Israel, saying: Thys shalbe an holy anointing ople vnto me, thoro we out your generacions. No mans flesh shalbe anoynted there with: neither shal ye make any other after the making of it, for it is holy, se therefore p̄ ye take it for holpe: Whosoever maketh like that, or whosoever putteth any of it vpon a stranger, shal perishe from his people.

And the lord said to Moyses. Take to the swete spies: stacte, onicha, swete galbanū, and pure frankencens, of eche lyke muche and make encense of thē compounde after the crafte of the apoticarye, mingled together, that it may be made pure & holy, And beate

* Thys holy anointing ople doth figure p̄ versue of the holy goste declared of shewed by p̄ word of god & descending downe first on the head of Aaron, whych is

D Christ, & cōsequēly vpon the Apostles, & al the faithful, as Ioh. cxxxii. a

beate it to pouder, and put it before þ wit-
nesse, in the tabernacle of wytnes, wher I
wil mete the, but let it be vnto pou holpe.
And se þ pe make none after þ makinge of
þ, but let it be vnto pou holp for the Lord.
And whosoever shall make lyke vnto þ, to
smel therto, shall peryshe from his people.

The. xxxi. Chapter.

C The callinge of Bezaleel and Ahalyab the
workemen. The Sabbath is comanded. The
tables of stone are gyuen Moses.

Ex. xxxv. d

A And the Lord spake vnto Moses, say-
ing: Behold* I haue called by name
Bezaleel, the sonne of Apy, sonne to
Bur, of the trybe of Iuda. And I haue fyl-
led him with the spirit of God, with wys-
dome, vnderstandynge and knoweledge e-
uen in al maner of worke to fynd out sottle
feates, to worke in golde, siluer, and brasse
and wpyth the crafte to greaue stones, to set
and to carue in timber, and to worke in all
maner workmanship. And behold, I haue
gyuen hym to be companyon, Ahaliab the
sonne of Ahisamach of the trybe of Dan,
and in the hertes of all that are wyse hat-
red, I haue put wysdome to make all that
I haue commaunded the: the tabernacle
of wytnesse, and the arcke of wytnes, & the
mercy seate that is therebpon al the orna-
mentes of the tabernacle, & the table wpyth
his ordynauce, & the pure cadel styke with
al his apparel, and the alter of incens, and
the

Ceremonies. Exodus.

the alter of burnt offryngs, wpth al his vessels, & the lauer with hys fote, and the belti-mentes to minister in, and the holy garmētes for Aaron the priest, and the garments of hys sons to mynyster in, and the anointing oyle, and the swete cense for the sanctuary: according to al that I haue comaūded the, shal they do.

And the lord spake vnto Moses saying: speake vnto the childe of Israel, and say: In any wyse, se that ye kepe my Sabboth for it shal be a signe betwene me and you, in your generacions, for to knowe. ꝑ I the Lorde do sanctifie you. Kepe my Sabboth therfore that it be an holy thing vnto you. He that defileth it shal be slayne theretore. For whosoever worketh therein, the same soul shal be rote out from his people.

Sixte dayes shal me worcke, but ꝑ seuenth day is the Sabboth, of the holy rest of the Lorde: so that whosoever doth anye worke in the Sabboth day, shal dye for it: Wherfore let the chyl dren of Israel kepe the Sabboth, that they obserue it thowow out theyr generacions, that it be an appoyntment for ever. For it shal be a sygne betwene me and the childe of Israel for ever. * For in syxe dayes the lord made heauen & earth and the seuenth daie he rested and was refreshed.

And when he had made an ende of communing with Moses vpon the mount Synai, he gaue him two tables of witnes: which were

L * The sabb both beside ꝑ it serueth to come and hear ꝑ word of god, & to seeke his wil and to offer & reconcile them selues to god. It was a signe vnto the al- so, & did put them in remembrance that it was god ꝑ sanctified them wth his ho- li spirit, and not they the selues with their holye wo- rkes.

* Gene. i. d.
* Ex. xlii.
c. i. xxxiii. d

*With the were of stone, and written with the fyn-
ger of God.

god, þis is
the spirit of
god, or with
the power
of god, as
Luke. x. c

The. xxxii. Chapter.

The Israelites worshipp the golden calfe.
Moses prayeth for theym, puttyng God
in remembraunce hys promys. He brea-
keth the tables for anger. He chydeth Aa-
ron. The Idolaters are slayne. Moses
prayeth god to forgiue them, or to put hym
out of the boke of lyfe.

And when the people saw that it was
longe or Moses came downe of the
mountayne, they gathered them sel-
ues together and came vnto Aaron, & sayd
vnto hym *: Arise and make vs a God to
go before vs: for of this Moses thy felowe
that brought vs out of the lande of Egypt,
we wot not what is become.

Act. vii. c

And Aaron said vnto them: plucke of the
golden earynges, which are in the eares of
your wyues, your sons and of your dought-
ers: and bring theim vnto me, And all the
people plucked of the golden earynges,
that were in theyr eares, and broughte the
vnto Aaron. And he * receiued theim of their
hands, and fashioned it with a grauer, and
made it a calfe of molten metall. And they
said: * This is thy God O Israell, which
brought the out of the land of Egypt.

Psal. cv. c

iii. Re. xii. c

And when Aaron sawe that, he made an
aultare before it, and made a proclamaci-
on, sayinge: To morowe shal be holy daie
vnto the lord. And they rose vp in the mor-
nyng & offered burnt offerpnynges, & brought
offerpnynges

Ceremonies. Exodus.

offerings of attonement also. * And than i. Cor. x. b.
they sat them downe to eate and drinke, &
rose vp agayne to play.

Then the Lord sayd vnto Moses: * go, Deu. ix. b
get the downe, for thy people whiche thou
broughtest out of the lande of Egypt haue
marred ail, they are turned at once oute of
the waye, whych I commaunded them: * Psa. cv. c
haue made them a calfe of molten metal, &
haue worshipped it, and haue offered ther-
to, and haue sayed: Whys is thy God thou
Israel, whych hath brought the out of the C
land of Egypt. And the Lord sayde vnto Ex. xxxiii. a
Moses, beholde: * Ife thys people þ it is a
stifnecked people, & nowe therefore suffer
me þ my wꝛath may waxe hote vpon them,
and that I maye consume them: and then
wyl I make of the a myghty people.

The Moses besought the Lord hys god
and sayd: O Lord. Why should thy wꝛath
ware hoate vpon thy people whych thou
hast brought out of the lād of Egypt wꝛth
greate power and with a myghtye hand: * Nu. xliii. c
wherfore shuld the Egipcians speake & say:
For a mischiefe dyd he byng theym out: e-
uen to slea theym in the mountaynes, and
to cōsume them from the face of the earth
Turne frō thy fearse wꝛath, and haue com-
passyon ouer the wyckednesse of thy peo- D
ple. Remember Abraham, Isaac and Isra-
ell thy seruaintes, to whom thou sworest
by thyne owne selfe, and sayedst vnto the: Ec. xlviii. c
* I wyl multiplye your sede as the starres and. xv. b
of and. xli. a

of heauen, and all thys land which I haue sayd: I wpll giue vnto your seed, and they shall enheret it for euer. And the Lorde re-
frayned hym selfe from that euyl, whypche he sayde, he woulde do vnto hys people.

And Moses turned hys backe, and went downe from the hyl, and the two tables of wptnesse in his hand: whypch were wpytten on both the leaues, and were the worcke of God, and the wpytynge was the wyting of God, granen vpon the tables. And whē Josua hearde the noyse of the people as they shouted, he said vnto Moses: ther is a noise of warre in the hoste. And he sayed: it is not the crye of them that haue the maistrpe, nor of them that haue the worlse: but I do here the noyse of synngnge.

E And assone as he came nygh vnto þ host and saw the calfe and the daunsynge, hys wryath waxed hote, and he caste the tables out of hys hand, and brake the euen at the hyl fote. And he toke the calfe which they had made, and burned it with fire, & stäpte it vnto powder, & strawed it in the water, & made the chyldren of Israell dryncke. And than Moses sayde vnto Aaron: What dyd thys peoepple vnto the þ, thou hast brought so great a synne vpon them?

And Aaron saide: let not the wryath of my Lorde ware fearse, thou knowest the peo-
ple, that they are euen set on mischefe: thei said vnto me: Make vs a God to go before
vs

us, for we wote not what is become of Mo-
ses thy fellow, that brought us oute of the
lande of Egypt. And I sayed vnto them:
Let them that haue gold, take and bringe
it me, And I cast it into the fyre, and ther-
of came out thys calfe.

When Moses saw that the people were
naked (for Aaron hadde made them naked
vnto theyr shame, when they made insur-
reccion) he wente and stode at the gate of
the hoste, and sayd: If anye man pertaine
vnto the Lorde, let him come to me. And al
the sons of Leui gathered them selues to-
gyther, & came vnto hym. And he sayd vnto
the: Thus sayeth the lord god of Israel: * Num. xxi. 11
But euerye man hys swerde by hys syde, &
go in and out fro gate to gate thorowoute
the host: and slea euery man hys brother,
euery man his frende, and euerye man hys
neighbour. And the childre of Leui dyd as
Moses had said. * And there were slaine of i. Cor. x. 2
the people the same day, aboute thre thou-
sand men. Then Moses said: fyll your ha-
des vnto the Lord thys daye, euery man v-
pon his sonne & vpon his brother: to bringe
vpon you a blessing thys daye.

And on þ morow. Moyses said vnto the
people: Ye haue sinned a gret sin. But now
I wil go vp vnto þ lord, to wyt whether I
can make an attonemēt for your synne.

And Moses went agayne vnto the Lord,
& sayd: Oh this people haue sinned a gret
sinne, and haue made them a Bed of gold: hym

a) To wipe
hym out of
the booke, is
to put hym
out of the
numbre of
the chosen,
and to caste
hym cleane

Ceremonies Exodus.

out from
god, as in
Rom. ix. a
(b) To vs=
set they: syn
is to haue
they: syn in
remembraunce
to punish it,
Gene. i. d.

yet forgiaue them their synne I praye the:
If not (a) wypp me out of thy booke whiche
thou hast wrytten. And the lord sayd vnto
Moses: I wpll put him oute of my booke &
hath sinned agaynst me. But go & bring
people vnto the land whypche I sayd vnto
the: behold, myne aungell shall goo before
the. Neuerthelater in the daie when I bi-
set, I wpll (b) biset their sinne vpon them.
And the Lord plagued the people, because
they made the ealse whypch Aaron made.

The. xxxiii. Chapter.

E The lord sendeth an angel before hyr peo-
ple. The lord denieth to go vp with þ people
The people lament they: sinne. Moses tal-
keth with the lord, and despyeth to se his face
and is commaunded to stand vpon the rocke.

A And the Lord sayd vnto Moses: de-
parte and go hence: bothe thou & the
people, which thou hast brought out
of the land of Egypt, vnto the land which
I swore vnto Abraham, Isaac and Jacob
saying: vnto thy sede I wyl grue it. * And
I wpll sende an angell before the, and will
cast oute the Cananites, the Amozites, the
Hethytes, the pherezites, the Heuytes, &
the Jebusytes: that thou mayest go into a
land that floweth with milke & hony. But
I wpll not go amonge you my selfe, for ye
are a stifnecked people: lest I consume you
by the way. And whē the people heard thys
euil tidinges, they sorowed: and no manne
dyd put on hys best rayment.

And

And the Lord spake vnto Moses: Saye vnto the chyl dren of Israel: ye are a stiff necked people, I must come once suddenly vpon you, & make an ende of you. But now put your goodly raimēt from you, that I may wete what to do vnto you. And the childre of Israel layde their goodly raiment from them euen vnder the mount Dozeb.

And Moses toke the tabernacle & pytched it without the host a farte of from the host & called it the tabernacle of wytnesse. And all that wold aye any question of the lord, went out vnto the tabernacle of witnesse, which was wythout the host. And whē Moses went ouer vnto the tabernacle, all the people rose vp, and stode euery man in hys tent doze, and looked after Moses, vntil he was gone into the tabernacle. And as sone as Moses was entred into the tabernacle the clouden pillar descended, and stode in the dooze of the tabernacle, and he talcked wth Moses. And when all the people saw the clouden pillar stande in the tabernacle doze, they rose vp and worshipped: euery man in hys tent doze.

And the Lord spake vnto Moses: face to face, as a man spebeth vnto his frend. And when Moses turned againe into the host the lad Iosua hys seruaunte the sonne of Nun departed not oute of the tabernacle. And Moses sayd vnto the Lord: Se, thou saydest vnto me: lead this people forth, but thou shewest me not whō thou wilt sende

* To see god, or to speake to god face to face is, to haue a manifest & a sure knowledge of him, as in xxxii.

Deremonies . . . Exodus.

With me. And hast said moreouer: I know the by name, & thou hast also founde grace in my syght: Now therfore, if I haue solid fauour in thy syght, the shew me thy waye and let me knowe the: that I mape fynde grace in thy sighte. And looke on this also, how that thys nacyon is thy people.

And he sayde: my presence shall goo wpth the, and I will gyue the rest. And he sayde: If thy presence goo not wpth me, carpe vs not hence, for how shall it be knownen now that both I and thy people haue found fauoure in thy syghte, but in that thou goeste with vs that both I and thy people haue a preeminence before all the people that are vpo the face of the earth. And the lorde said vnto Moyses: I wyl do thys also that thou haste sayd, for thou hast found grace in my sighte and I knowe the by name.

D And he said: I beseeche the, shewe me thy glozp: And he said, I wil make al my good go before the, & I wil be called in this name Jehouah before the, and wil shew mercy to who I shew mercy, and wil haue compassy on on whome I haue compassion. And he said furthermore, thou maist not se my face for there shal no man se me and liue.

And the Lord sayde: Behold, there is a place by me, and thou shalt stande vpon a rocke, and whyle my glozpe goeth forth, I wyl put the in a clyfte of the rocke, & wyl put myne hand vpon the whyle I passe by. And then I wyl take awaye mine hande
and

* There shall noman se my face & lyue: not the face of god whych is the face of lyfe, is the cause of death to the that se it: for the seints are in hea-
men do in

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pase

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and thou shalt se my backe partes: but my face shall not be sene.

deede ses it.
But þ none
that liueth

The. xxxiii. Chapter.

The tables are reuened. The mercy of god. in the bodye
To haue felowshipp with the gentiles is for can le nor cō
bidden, and they ydolatrey also. The feast of prehend the
swete breade. The fyrst begottē. The Sabot matelre of
The feast of thze wekes. The fyrste frutes. hys face bue
Moses fast. Moses face glystereth, must be first
purified by

And the Lord said vnto Moses: hewe
the two tables of stone, lyke vnto the
fyrste, that I may wyte in them the
wordes whiche were in the first two tables
whych thou brakest. And beredye agaynst
the moynynge that thou mayest come vppe
erly vnto the mount of Sinai, & stand by me
ther vpon the top of the mount. But let no
man come by wyth the, neyther let any mā
be sene thozowout al the mounte, neyther
let thepe nor oren fede before the hyll.

And Moses hewed two tables of stone
lyke vnto the fyrst, and rose vp early in the
moynynge, and went by vnto the mount of
Sinai as the Lord commaunded hym, and
tooke in hys hand the two tables of stone.
And the Lord descended in the cloud, and
stode with him there: and he called vpo the
name of the Lord. And when the Lord wal
ked before him, he cryed: Lord * Lord god,
ful of compassion and mercy: whyche arte
not lightly angrie, but abundant in mer
cy and truth, and kepest merce in store for
thousands, & forgeuest wyckednesse, tres
pase, and synne (for there is no man inno
cent)

* Le. xxxii. 6

cēt befoze the (and visitest the wickednesse
of the father s vpon the children, & vpo chil
dzens chyldezen, euen vnto the thyrde and
fourth generaciōs. And Moyses bowed him
selfe to the earth quickly, and worshypped
& sayd: If I haue found grace in thy sight
O Lord, then lette my Lord go with vs (for
it is a stubburne people) and haue mercy v
pon our wyckednes and ouerspynne, and let
vs be thynne enherytaunce.

And he said: behold, I make an appoynt
ment befoze al thys people, that I wyl do
maruelles, suche as haue not bene done in
all the world, neyther among an ynacion.
And al the people, among which thou art,
shal se the worke of the Lord: for it is a ter
rrible thyng that I wyl do wpth þ: kepe al
that I commaunde the this day, & behold;
I wyl cast out befoze the þ Amorytes, Ca
naanites, Bethites, Pherezites, Heuites,
Deut. vii. a and Jebusytes*. Take heede to thy selfe,
Ex. reg. xi. a. that thou make no leage wpth the inhaby
ters of the lande whether thou goest, leaste
it be cause of ruine among you. But ouer
throw their altars, and breake their pilers,
and cut downe their groues, for thou shalt
worshyp no strange God. For the Lorde is
called gelous, because he is a gelous god:
least if thou make any agreement wpth the
inhabitanteres of the land, when they go
hooptyng after their Goddes, and do sacri
fyce vnto their Goddes, they call the, and
thou eate of theyr sacryfice: and thou take
of

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of their daughters vnto thy ſonnes, & when
their daughters goo a hoozing after their
goddesses, they make thy ſonnes go a horing
after their Goddes alſo.

Thou ſhalt make the no Gods of metal
The feaſt of ſwete bread ſhalt thou kepe & **C**
ſeuē daies thou ſhalt eat unleuēded bread
(as I commanded the) in the tyme appoin-
ted in the moneth of Abib: for in ſ moneth
of Abib, thou cameſt out of Egypt, Al that
breaketh vp the matryce, ſhalbe myne, and
al that breaketh the matrice of thy catel, if
it be male: whether it be ore or a ſhepe. But
the firſt of the aſſe, thou ſhalt bye out with
a ſhepe, or if thou rede me him not, ſee thou
breake hys necke. All the fyrſt borne of thy
ſonnes, thou muſt nedes redeame. * And ſee
that no man appeare before me emptye.

Exo. xxiii. e
Ex. xxv. a
Deu. xvi. e

Sixē dayes thou ſhalt worke, and the ſe-
uēth thou ſhalt reſt: both from earing and
reappng. * Thou ſhalt obſerue the feaſt of
wekes with the fyrſt frutes of wheat her-
ueſt, and the feaſt of ingaderpng at the ye-
res ende. Thriſe in a yere ſhal all your men
children appeare before the lord & ominipo-
tent God of Iſrael: for I wyll caſt out the
nagrons before the, and wyll enlarge thy
coaſtes, ſo that no mā ſhal deſire thy land,
whyle thou goeſt vp to appeare before the
face of the Lord thy God, thriſe in ſ yere.

Exo. xxiii.

* Thou ſhalt not offer the bloud of my ſa-
crifice wyth leuēded breade: nether ſhall
ought of the ſacrifice of the feaſt of paſſe-

Ex. xxiii. e
Deu. xiii. a

ouer be left vnto the morning. The first of the first fruts of thy land, thou shalt bring vnto þ house of the Lorde thy God. And se, þ seeth not a kid in hys mothets milke.

Exo. xxxiii. d

And the Lord saide vnto Moses: Wryte these words, for vpon these words I haue made a couenaunt wpyth the, and with the chyl dren of Israel. * And he was ther with the Lord .xl. daies, and .xl. nightes, and nei ther ate breade nor drancke water. And he wrot in the tables the wordes of the coue naunt: euenten verses.

And Moses came downe from mount Si nai, & the two tables of wpytnes in his had & wist not that his face shone with beames of his commening with the Lord.

And when Aaron and al the chyl dren of Israel lokyd vpon Moses, and sawe that the skinne of this face shone with beames, they were afrapde to come nygh him. But he called them to him, & the Aaron & al the chiefe of the company came vnto him, and Moses talked with them.

And at last al the chyl dre of Israel came vnto hym and he gaue commaundemēt vn to them of al that the Lord had sayed vn to him in moūt Sinai. And assone as he had made an ende of talkynge with theym, he put a couerpnge vpon hys face. But when he wente before the Lorde to speake wpyth him, he toke the couering of, vntyl he came out. And he cam out and spake vnto þ chil dren of Israel, that which he was cōmaun ded

Ceremonyes

Exodus.

ded And the childre of Israell saw the face of Moyses, that the skyn of hys face shone with beames, but Moyses put a couerynge vpon hys face, tyll he wente in to commen wpt h hym.

The. xxxv. Chapter.

The Sabbath. The fyrste frutes are requyred. The readynes of the people to offer. Bezeliel and Ahaliab are prayled of Moyses and set to worke

And Moyses gathered al the company of the chyldren of Israel together, & sayde vnto theim, these are the thynges which the lord hath commanded to do Sire daies ye shal worke, but the seuenthe day shal be vnto you the holpe Sabbath of the Lordes rest, so that whosoever doth a nyw worcke therein, shall dye. Moreouer ye shal kindle no fire thorow out al your habitacions vpon the Sabbath day.

And Moyses spake vnto al þe multitude of þe childre of Israel, saying * this is the thing which the lord commanded, saying: **Exo. xxx. a.** Byue from among you first frutes vnto the lord.

All that are wyllyng in their herts, shall bring first frutes vnto the Lord: gold, syluer, brasse, Iacynet scarlet, purple bysse, & goates here rammes skynnes red, and tarskynnes, and Sethimwoode: and oyle for lpghtes and spices, for the annointing oyle and for the swete encense: and Onixstones, and stones to be set for the Ephod and for the bresslappe.

And

B And lette all theym that are wyle harted amonge pou, come and make all that the Lord hath commaunded: the habytacpon, and the tente therof with his couerpnge & his ryngs, bordes, barres, pillers, and sockettes, the arcke, & the staues therof wpth the mercp seate, and the baile that couered it, the table and hys staues, wpth all that pertapneth thereto and the shewbzed, the candelsticke of lyght wpth hys furnishing and his lampes, and the oyle for the lyghtes, the incense alter and his staues: the anointyng oyle, and the swete incense, and the hanginge before the tabernacle doore, the altar of burnt sacryfices, and his brasen greddyon that longeth therto with his staues and all his ordynauce, and the laver & his fote: the hangyns of the courte with his pillers and their sockets, and the hanging to the doze of the court: the pyennes of the habitacion, and the pyens of the court with their bordes: the ministring garments to minister with in holines, & the holy vestimentes of Aaron the priest, & the vestiments of his sonnes, to mynyster in.

I And al the company of the chyldre of Israel departed from the presence of Moles. And they went (as many as their harts cou-
 ragged them, and as many as theyr spirites made them willing) & brought heueoffringes vnto the lord, to the makynge of the tabernacle of witnesse, and for all his vles & for the holy vestiments. And the me came wpth

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wyth the wemen (euē as many as wer wil-
ling herted) and brought bracelets, earyn-
ges, rynges and gyrdels, & all maner Jew-
els of golde. And al the menne that waued
waueoffryngs of gold vnto the Lord, & eue-
ry man wyth whom was found Iacyncte,
Scarlet, purple * bysse oz goates heare oz
redde skynnes of Rams oz tarius skyns,
brought it. And al þ houē by gold oz brasse,
brought an heueoffrynge vnto the Lorde.
And al mē wyth whom was found Sethim lynnē.
woode mete for any maner worke, oz ser-
upce, brought it.

* Byss is
lyne whyce,
whether is
be sylke oz

And all þ wemen that were wylle herted
to worke with their hands, span & brought
the sponne work, both of Iacyncte, scarlet
purple and bysse. And all the wemen that
excelled in wylldome of herte, span the go-
tes herre. And the lordes brought Onyxsto-
nes and sette stones for the Ephod, and for
the brestlappe, and spyce and oile, both for
the lightes and for the anointing oile and
for the swete incense. And the chyldren of
Israel brought willing offerings vnto the
Lorde, both men and wemen, as manye as
their hertes made them wyllyng to bringe,
for al maner workes whych the Lord had
comanded to make by the hand of Moyses.

And Moyses said vnto the chyldren of Is-
rael, behold, the Lorde hath caste by name
Bezaleel the son of Ahy, the sonne of Dur
of the tribe of Iuda, and hath fylled hym
with the spirit of God, wyth wylldome, vn-
derstanding

Exo. xxxi. a

derstanding and knowledge, euen in al maner worke, & to fynde out curpous worcks to worke in gold, syluer and brasse, & wpth grauinge of stones to sette, and kerupnge in wood, and to worke in al maner of sotle worckes. And he hath put in hys herte the grace to teache, both hym and Ahalyab the son of Ahisamach of the trybe of Da hath he filled wpth wysdome of hert, to worcke al maner of graue worke, they are also broderers & worckers with nedle, In Jacinct Scarlet, Purple and Bispe, and ar weuers that can make all maner worcke, and can deuyse suttel worckes.

The xxxvi. Chapter.

☞ The thynges that Bezaleel and Ahalyab made for the holy place of the Lord.

AND Bezaleel wrought and Ahalyab & al wise harted men, to whō ꝑ Lord had giuen wysdome and vnderstandyng, to knowe howe to worcke al maner worke, for the holpe seruike, in all that the Lord comaunded.

And Moses called for Bezaleel, Ahaliab, and al the wise herted men, in whose herts the lord had put wysdome, euen as manye as their herts were encouraged to come vn to the worke to worke it. And they receiued of Moses all the heueoffrings, whych the childre of Israel had brought for the work of the holy scrupce, to make it withal. And they brought besyde that wplyng offeryn ges euery moynynge.

And

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And all the wyse mē that wrought al the **26**
holy worcke, came euery mā to hys worke
which they made, and spake vnto Moyses,
saying: the people byng to much, & aboue
that is inough to serue for the work which
the Lord hath commaunded to make. And
then Moyses gaue a commaundement, and
they caused it to be proclaimed thorow out
the host, sayinge: se that neyther man nor
womā prepare anie more worcke for y^e ho-
ly heueoffryng and so the people wer for-
byden to byng, for the stufte they hadde
was sufficient for them vnto all the worke
to make it, and to much.

And all the wyse herted men among the
y^e wrought in the worke of the habit acpon
made euen ten curtaynes of twyned bysse,
Iacincte, Scarlet, and purple and made
the ful of Cherubins with brodered work.
The length of one curtaine was, xxviii. cu-
bites, and the bredth foure, and were al of
one sylle. And they coupled fve curtaynes
by the selues, and other fyue by the selues
And they mad. l. loupes of Iacincte along
by the edge of the furdest curtaine, euen in
the seluege of the couplyng curtaine. And
likewyse they made on the syde of the fur-
dest couplynge curtayne, on the other side
fifty loupes they made in thone curtayne,
and fyfty in the edge of the couplynge cur-
taine on the other syde, so that the loupes
were one ouer agaynst another.

And they made fyfty rings of gold, and
coupled

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coupled the curtaines one to another with
¶ rings, & so it was made a dwelling place.
 And thei made .xi. curtains of goates herre
 to be a tent ouer the tabernacle, thyrty cu
 bytes long a pece, and foure cubys brome,
 and they al .xi. of one syde. And they cou
 pled spue by them selues, and sixe by them
 selues, & they made fyfty loupes along by
 the borde of the furdest coupling curtaine
 on the one syde, & .l. in the edge of the cou
 pling curtayne on the other side. And they
 made .l. tyngs of brasse to couple the tente
 togyther that it myghte be one. And they
 made a couerpng vnto the tent of rammes
 skynnes, and yet another of Taurus skin
 nes aboue all.

And they made borders for the dwellige
 place of Sethim woode, that stode vpright
 euery borde ten cubites longe and a cubit
 and halfe brome. And they made two feete
 to euery borde of the dwellynge place ioy
 nyng one to another. And thei made twen
 ty borders for the southsyde of the habyta
 cyon, and .xl. sockettes of syluer vnder the
 .xx. bordes, two sockets vnder euery borde
 euen for the two fete of them. And for the
 other syde of the dwellynge towarde the
 North, they made othe twentye boordes
 with forty sockettes of siluer, two sockets
 vnder euery brome. And behynde in the end
 of the tabernacle toward the west, thei made
 sixe bordes, and two other bordes for the
 corners of the habytacyon behynde, and
 they

Ceren
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 b. for
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 gold
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they were ioynded close both beneth and al
so aboue w clāps, & thus they dyd to bothe
the corners: so thei were in al eight bozds &
xvi. socketts, vnder euery bozd two socketts

And they made barres of Sethim woode
v. for the bozds of the one syde of the haby D
tacyd, and fiue for the other, and .v. for the
bozdes of the west ende of the habitacyon.
And they made the middel barre to thoothe
thorow the boozdes: from the one ende to
the other, and ouerlayde the boozdes with
gold, & made the ringes of golde to thyruste
the barres thorow, and couered the barres
with gold. And they made an hangynge of
Jacinct, of Scarlet, Purple & twined bisse
w Cherubins of broderd worke. And made
therunto foure pillers of Sethim woode, &
ouerlaide them with golde. Their knoppes
were also of gold, and they cast for the .iiii.
sockettes of siluer. And they made an han-
ging for the tabernacle doze: of Jacynete,
Scarlet, purple and twyned bysse, needle-
worke, and the pillers of it were fiue with
their knoppes, and ouerlayd the heades of
them and the hopes with gold, wpth theyr
syue sockettes of brasse.

The. xxxvii. Chapter.

The arcke of wytnesse. The mercy seate.
The table. The candelsticks, The lyghtes.
The aulter and the incense.

AND Bezaleel made the arke of Se-
thim wood two cubites and an halfe A
longe, and a cubite and a halfe brod,
and

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and a cubite and an halfe hygh: and ouer-
layd it with fine gold both within & wyth-
out, and made a crown of gold to it round
about, and cast for it foure ringes of gold
for the foure corners of it: two rpynges for
the one syde, and two for the other, and
made staues of Sethym woode, and coue-
red them wyth golde, and put the staues in
the rpynges alonge by the syde of the arcke
to beare wyth.

* The mer-
cy seat was
ypō þ arke
fro whence
he speake.
It was a
figure of
Christ.

And he made þ^m mercy seat of pure gold,
two cubytes and a halfe long & one cubite
& a halfe brode, and made two Cherubyns
of thycke gold vpon the two endes of the
mercy seat: One cherub on the one ende, &
an other Cherub on the other ende of the
mercy seat. And the Cherubins spred oute
their wynges aboue an hygh, and couered
the mercy seate therewyth. And their faces
were one to an other: towardes the merce-
seate, were the faces of the Cherubyns.

13 And he made the table of Sethym wood
two cubites long and a cubyt brode, and a
cubyte and a halfe hyghe, and ouerclayde it
with fine gold, and made therto a crowne
of gold roundabout, and made thereto an
hope of an hande breadth roundabout, and
made vnto the hope a crowne of gold round
about, and cast for it foure ringes of gold
and put the rpynges in the foure corners by
the fete: euen vnder the hope to put staues
in to beare the table with. And he made sta-
ues of Sethym woode, and couered them
wyth

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with gold to bere the table with, and made the vesselles that were on the table of pure golde, the dishes, spönes, flat peces & pottes to poure wpth.

And he made the candelstick of pure thick gold: both the candelsticke and his shafte: C with branches, bolles, knops & floures proceeding out of it. Sixe branches procedyng out of the sides therof, thzee out of the one side, & thze oute of the other. And on euery braunche were thze cups lyke vnto almondes with knoppes and floures thozowoute the sixe branches that proceeded out of the candelstick. And vpon the candelstick selfe were foure cuppes, after the fashion of almondes with knops & floures: vnder euery two braunches a knoppe. And the knops, and the branches proceeded out of it, & were al one pece of pure thick gold. And he made seuen lampes therto, & the snoffers therof, and firepannes of pure golde. An hūdzred weighte of pure golde made both it and all that belonged thereto.

And he made the altare of incense, of Sethim wood of a cubyte longe, and a cubyte brode: euen foure square, and two cubites hygh with hoznes proceeding out of it. And he couered it with pure golde, both the top and the sydes roundabout, and the hoznes of it, and made vnto it a crowne of golde roundeabout,

And he made two rings of gold vnto it euen vnder the crowne vpon epyther syde of

E. i.

it,

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it, to put the staves in for to bere it wpyth: & made staves of Sethim woode, & ouerlapyd them with gold. And he made the holy anoynting oyle and the swete pure incense after the Apot heca ries craft.

The xxxvii. Chapter.

The alter of burntofferinges. The brasen lauer, The summe of that the people offered to the buyldyng of the habitation of the Lorde.

And he made the burntofferynge altare of Sethim wood, fyue cubytes longe, and fyue cubytes brode: euen. iiii. square and thre cubytes hyghe. And he made hornes in the foure corners of it procedynge oute of it, and ouerlapyde it with brasse. And he made al the vessels of the altare: the cauldrons, shouels, basyns, fleshy hookes, and solepannes, al of brasse.

And he made a brasen gredyon of networke into the altare round aboute alowe beneth vnder the compasse of the altare: so that it reached vnto halfe the altare, & cast foure ryngs of brasse, for the foure ends of the gredyon to put staves, in. And he made staves of Sethim wood, and couered them wpyth brasse, and put the staves in the rynges alonge by the altare syde to beare it, and made the altare halowe wpyth bordes. And he made al the lauer of brasse and the fote of it, also of bras, in the sight of them that did watche before the doore of the tabernacle of wytnesse.

And he made the court wpyth hangynge of

oftwped Wyffe, of an hundred cubytes
longe vpon the southside, and twenty pyl
lers wpth twenty sockettes of brasfe: but
the knoppes of the pylers, and the hoopes
wer syluer. And on the Northside the han
ginges, were an hundred cubys lōg wpth
twenty pylers, and twentpe sockettes of
brasfe, but the knoppes and the hoopes of
the pylers were of syluer. And on the
westsyde, were hangynge of fyfte cubys
tes longe, and .x. pylers wpth theyr tenne
sockettes, and the knoppes and the hoo
pes of the pylers were syluer. And on the
eastsyde towarde the sunne rylpyng,
were hangynge of fyfte cubytes: & han
ginges of the one syde of the gate were fif
tene cubytes longe, and theyr pylers thre
wpth their thre socketts. And of the other
syde of the courte gate were hangynge
also of .xv. cubytes longe, and theyr pylers
thre wpth thre sockettes. Now al the han
gynge of the courte roundeabout, were
oftwped Wyffe, and the sockettes of the
pylers were brasfe: but & knops & the hops
of the pylers syluer, and the heades were o
uerlayde wpth siluer, and all the pylers of
the court were hooped aboute wpth syluer
And the hangynge of the gate of the court
was nedleworke, of Jacyncte, Scarlette,
Purple, and twped wyffe, twentpe cubys
tes long, and fyue in the bredth, accordyng
to the hangynge of the court. And the pil
lers were four, with four socketts of brasfe

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and the knoppes of sylvet, and the heades overlaped wpth sylvet and hooped about wpth sylvet, and all the pyennes of the tabernacle, and of the courte courted about were brasse.

This is the summe of the habytacion of wytnesse, whych was counted at the commaundemente of Moyses: and was the ofspce of the Levites by the hande of Jthamar sonne to Aaron the priest. And Bezaleel sonne of Uri, sone to Hur of the trybe of Juda, made all that the Lord comaded Moyses, & with him Ahaliab sone of Ahisamach of the tribe of Dan, a cunnynge grauer, and a worker of nedle work in Jacinct
D Scarlet, Purple and Blisse.

All the gold that was occupped upon all the worke of the holpe place (whych was the golde of the waue offerpnge) was .xxij. hundredde wepghte, and seven hundred and thyrtye spcles, according to the holpe spcle. And the summe of sylvet that came of the multytude was fyue score hundred wepghte, and a thousande seven hundred and .lxxv. spcles of the holpe spcle. Euerie manne offerpnge halfe a spcle after the wepght of the holpe spcle amonge them that wente to be numbred from twentye yere olde and aboue, amonge nyne hundred thousand and thre thousand, and fyve hundred and fyftie men.

And the fyue score hundred wepghte of sylvet went to the castynge of the sockets of

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of þ sanctuarpe & the socketes of the bayle:
an hundred socketes of the fyue score hun-
dred weyght, an hundred weight to euerye
socket. And the thousande seven hundred
and lxxv. cycles, made knops to the pilers
and ouerlapde the heades and hooped the.

And the brasse of the waueoffrynge was
lxx. hundred weighte, and two thousande,
and foure hundred cycles. And therewyth
he made the sockettes to the doore of the
tabernacle of wytnesse, and the brasen al-
tare, and the brasen gredpyon that longeth
therto, and all the vessels of the altar, and
the sockettes of the courte roundeaboute,
and the socketes of the court gate, and all
the pyennes of the habytacion, and all the
pyens of the court roundeaboute.

The. xxxix. Chapter.

¶ The makynge of Aaron and his sones ap-
parel. Al that the Lord comanded was offered.

AND of the Iacyncte, Scarlet, pur-
ple, and twined Bisse, they made the
vestiments of ministracion to do ser-
uyce in the holy place, and made the holpe
garmentes that pertayned to Aaron, as
the Lord commanded Moses.

And they made the Ephod of gold, Iacyncte, Scarlet, purple, and twyned bisse.
And they bete the golde into thynne pla-
tes, and cut it into wyres: to worke it in þ
Iacyncte, Scarlet, purple, and the Bysse,
wyth brodered worke. And they made the
spdes come togyther, and closed theym by

by the .ii. edges, And the broderynge of the
the gyrdelle that was vpon it, was of the
same stuffe, and after the same worke of
Gold, Jacinct, Scarlet, Purple & twyned
Bisse, as the Lord commaunded Moyses.

And they wroughte Onix stones closed
in ouches of golde, and graued as signets
are grauen wth the names of the childre
of Israell, and put them on the shoulders
of the Ephod that they shoulde be a reme-
braunce of the chylidren of Israell, as the
Lord commaunded Moyses.

And they made the brestlappe of com-
ing worke, after the worke of the Ephod: euen
of Gold, Jacinct, Scarlet, Purple & twyn-
ed Bisse. And they made it foure square
and double, an hande breadth long and an
hande breadth broade. And they fylled it

T wth foure rowes of stones (the firste rowe
Sardios, a Topas, and * Smaragdus: the
seconde rowe, a * Rubye, a Saphir and a
* Diamonde: the thyrde rowe, Ligurios, an
Achatte, and an Amatyste: the fourthe
rowe, a Turcas, an Onyx and a Iaspys)
closed in ouches of gold in their inclosers.
And the .xii. stones were grauen as spy-
nettes wth the names of the chylidren of
Israell, euerye stone wth hys name, ac-
cordynge to the .xii. trybes.

* Or an E-
meraude.
* Or a car-
buncle.

And they made vpon the brestlappe, two
fastenynge cheines of wrethen worke and
pure gold. And they made, .ii. hokes of gold
and two golde rynges, and put the two
rynges

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rynges vpon the two corners of the brestelap-
lappe. And they put the two cheynes of
golde in the two rynges, in the corners of
the brestelap-
lappe. And the two endes of the
two chapnes they fastened in the two ho-
kes, and put theym on the shoulders of the
Ephod vpon the forefront of it.

And they made two other rynges of **D**
golde, and put theym on the two other cor-
ners of the brestlap a long vpon the edge
towards the insyde of the Ephod, that is
ouer agaynst it. And they made yet two
other golden rynges, and put them on the
two sydes of the Ephod, beneth on y^e fore-
syde of it, euen where the sydes goo togy-
ther aboue vpon the brodyng of the E-
phod, and they strayned the brestelap-
lappe by
lyps rynges vnto the rynges of the Ephod,
wyth a lace of Iacyncte, that it myghte
lye faste vpon the brodyng of the Ephod,
and shoulde not be lowred from of the E-
phod, as the Lorde commaunded Moyses.

And he made the Tuncle vnto the
Ephod of wouen worcke, and alltogether **B**
of Iacyncte, and the heade of the Tuncle
was in the myddest of it as the coller of a
partlet, with a bond round aboute the col-
ler that it shuld not rente. And they made
beneathe vpon the hemme of the Tunc-
cle y^e ommegranattes of Iacyncte, Scar-
lette purple and twyned Wyffe. And they
made lytle belles of pure goulde, and put
theym amonge the y^e ommegranates round
A.iii. about

aboute vppon the edge of the Tynple a belle and a pomegranate, a belle & a pomegranate roundabout the hems of the Tynple, to mynster in, as the Lord had commaunded Moyses.

And they made coates of bysse of wouen worke for Aaron and hys sons, and a mytre of Byssse, and goodly bonettes of Wisse and linnen breeches of twined bysse, and a girdell of twined Wisse, Jacyncte, Scarlet and purple, euen of needle worke, as the Lord commaunded Moyses.

And they made the plate of the holpe crowne of fyne gold, and wrot vpon it wth grauen worke, the holines of the lord, and tyed it to a lace of Jacyncte to fasten it an hyghe vpon the myter, as the Lord commaunded Moyses.

Thus was al the worcke of the habytacyon of the tabernacle of witnesse finished And the chyldren of Israel dyd accordyng to al that the Lord had comaunded Moyses.

And they broughte the habitacyon vnto Moyses, the tente and all the furnytur thereof, the buttons, boordes, barres, pylers and sockettes, and the couerpyng of Rammes skynnes redde, and the couerpyng of Taxus skynnes, and the hanginge bayle, and the arcke of wptnesse wth the staues thereof, and mercy seate: and the table and al the ordynaunce thereof, and the shewebread, and the pure candelsticke, and the lampes prepared thereto, wth all the

Ceremonyes

Exodus.

the vessels therof, and the ople for lightes, the golden aultare, and the annoyntynge ople and the swete incense, & the hangynge of the tabernacle doore, and the brassen altare, and the gredyon of brasse longynge ther vnto wpth hys bars and al his vessels. and the lauer wpth his fote, and the hanginges of the court with hys pylers and sockets and the hangynge to the courte gate his bordes and pinnes, and al the ordynauce that serueth to the habytacpon of the tabernacle of wptnesse, and the mynstrange bestimentes to serue in the holie place, and the holpe bestimentes of Aaron the pypete, and his sonnes raymentes too mynster in, accordynge to all that the Lord commaunded Moyses, euen so the chyldren of Israell made all the worcke. And Moyses behelde all the worcke, and see, they hadde done it euen, as the Lord commaunded, and then Moyses blessed them.

The xl. Chapter.

The tabernacle is reared vp. The gloype of the Lord appereth in a cloude coueryng the tabernacle.

And the Lord spake vnto Moyses, sayinge: In the fyrste dape of the first moneth shalte thou sette vp the habytacpon of the tabernacle of wptnesse, and put therein the arke of wptnesse, and couer the arke wpth the vayle, and brynge in the table and apparelle it, and brynge in the candellspcke and put on hys lampes

Ceremonies

Exodus.

pes and set the cense aultare of golde before the arcke of wptnesse, and put the hanginge of the doze vnto the habytaciō. And set the burnt offeringe aultare before the doze of the tabernacle of wptnesse, and set the lauer betwene þ tabernacle of witnes and the altare, and put water therein, and make the courte rounde aboute, and set vp the hanging of the court gate.

Exod. xxx.

* And take annointing oile and annoint the habitacion, and al þ is therein, and haſt lowe it, and all that belongeth thereto: that it may be holp. And anoynt the altare of the burnt offeringes, and all hys vessels, and sanctifye the altare that it maye be moſte holpe. And annoynte alſo the lauer and his ſote, and ſantify.

Then bypge Aaron and his ſonnes vnto the doore of the tabernacle of wptneſſe, and waſhe them wpth water. And put vp on Aaron the holp beſtments, and annoint hym and ſantifye him that he may miniſter vnto me, that theyꝝ annointypng maye be an euerlaſtinge prieſthode vnto the thow rowe oute theyꝝ generacyons. * And Moſes byd according to al that the Lord commaunded hym.

Num. vii. a

Thus was the tabernacle reared vp the firſt day, in the firſt moneth, in the ſeconde pere. And Moſes reared vp the tabernacle and faſtened hys ſockettes, and ſet vp the bordes, and put in theyꝝ barres, and reared vp the pylers, and ſpꝛead abroad the tence

tente ouer the habytacyon, and put the coueringe of the tente on hyghe aboue it: as the Lord commaunded Moyses.

And he toke and put the testimony in the arcke, and set the stauers to the arcke, and put the mercye seate on hyghe vpon the arke, and brought the arcke into the habytacyon, & hanged vp the vaile and couered the arcke of wptnesse, as the Lord commaunded Moyses.

And he put the table in the Tabernacle of wptnesse in the Northside of the habytacyon withoute the vaile, and set the bread in order before the Lord, euen as the Lord had commaunded Moyses.

And he put the candelstycke in the tabernacle of wptnesse ouer agaynst the table in the Southside of the habitacion, and set vp the lampes before the Lord: as the Lord commanded Moyses.

And he put the golden altar in the tabernacle of wptnesse before the vaile, & bryte swete incense thereon as the Lord commaunded Moyses.

And set vp the hangynge in the doore of the habitacion, and set the burnt offering altare before the doore of the tabernacle of wptnesse, and offered burnt offerings and meat offringes thereon; as the Lord commaunded Moyses.

* And he sette the lauer betwene the tabernacle of wptnesse and the altar, & pou- Exo. xxx. 6
sp water therein to washe wpth. And both
Moses,

Ceremonies

Exodus.

Moses, Aaron and his sones washed theyr handes and theyr feete thereat: both when they went into the tabernacle of wytnesse and when they went to the altare, as the Lord commaunded Moses.

And he reared vp the court roundabout the habitacion and the altare, and sette vp the hangyng of the court gate: and so Moses finished the worke.

Num. ix. c.

* And the cloude couered the tabernacle of wytnesse, and the glorie of the Lord fylled the habitacion, so that Moses coulde not enter into the tabernacle of wytnes, because they could not abide therein, & the glorie of the Lord fylled the habytacyon.

When the cloude was taken vp from of the habytacyon, the chyldren of Israel toke their iourneies as ofte as they hadde

iourneyed. And if the clowde departed not, they iourneyed not, tyll it

departed: for the clowde of

the Lord was vpon the

habytacion by

daie and

syde by nyghte, in the syghte of

all the house of Israel

in all their iour-

neyes.

The ende of the second booke of Moses.

The prologe

into the third booke of Mo-
ses called Leuiticus. M. I



The Ceremonies which are descri-
bed in the booke
folowynge, were
chiefly ordeyned
of God (as I say-
ed in the ende of
the prologe) vpon
Exodi (too oc-
cuppe the myndes
of the people the
Iſraelytes, and
to kepe the from

ſeruyng of God after the imaginacion of their
blynd zeale and good entent: that theyr consci-
ences mighte be ſtabliſhed and they ſure that they
pleaſed God therein, which were impoſſible if a
man dyd of hym owne head that whych was not
commaunded of God, nor depended of anye ap-
pointment made betwene hym and God.

Such ceremonies were vnto theſe as an. A. B.
L. tolcarne to ſpell and reade, and as a nurſe
to fede them wyth mylke and pap, and to ſpeke
vnto theſe after theyr owne capacyte, and too
liſpe the wordes vnto them accordynge as the
babes and chyldren of that age myghte ſounde
them agayne. For all that were befoze Chriſte
were in the infancy and childhode of the world
and ſawe that Sunne whyche we ſee openly
but they ſawe a cloude, and hadde but feble and
weake

The Prologe.

weake ymagynacions of Chyſte, as chyldrene haue of mens deedes, a fewe Prophetes excepte whiche yet deſcrybed hym vnto oſher in Sacryfices and ceremonies, lykeneſſes, riddles, proverbes, and darke and ſtraunge ſpeakynge, vntyll the full age were come that God woulde ſhewe hym openly vnto the whole worlde, and deliuer them from theyr ſhadowes and clowde lyghte and the heathen oute of theyr deade ſleepe of ſtarke blynde ignorance. And as the ſhadowe vaniſheth awaye at the comynge of the lyghte, euen ſo doo the ceremonies and Sacryfices at the comynge of Chyſte, and are hence forth no more neceſſary then a token left in remembraunce of a bargayne, is neceſſarye when the bargayn is fulfilled And though they ſeme playne chyledyſhe, yet they bee not altogether fruitleſſe: as the popetes and .xx. manner of reſſes which mothers permytte vnto theyr ponge chyldren be not al in vayne. For albe it that ſuch phantaſſies be permitted to ſatysfye the chyldes luſtes, yet in that they are the mothers gift, & be done in place and tyme at hyr commaundement, they keepe the chyldren in awe, and make theym know the mother and alſo make theym more apt agaynſte a more ſtronger age, to obeye in thynges of a greater earneſte,

And mozeouer though ceremonies and Ceremonies can be no ground or foundaciō to build vpon: that is, though we can proue nought wyth them: yet when we haue once founde out Chyſt and hyſ myſteryes, then we may bozeu figures that is to ſaye allegories, ſimilitudes, or enſamples to open Chyſt and the ſecretes of god hyd in Chyſte euen vnto the quicke, & to declare them more lyuely and ſenſibly wyth them, then wyth all the wordes of the worlde.

For

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The Prologe.

For similitudes haue moze vertue and power with them then bare wordes, and lead a mā's wittes further into the pythe and marve, and spirituall vnderstandynge of the thyng, then al the wordes that can be imagined. And though also that al the ceremonies and sacrifices haue as it were a starrelyght of Christ, yet some there be that haue as it were the lyght of the broode daye a lyttle befoze the sonne rysynge, and cresselle him, and the circumstaunces and vertue of his deathe, so playnly as if we shoulde play his passiō on a scaffold or in a stage playe openly befoze the eyes of þ people. As the scape gote the brasen serpent, the oxe burnte wythoute the hoste, the passeouer lambe. &c. In so muche that I am fully perswaded, and can not but beleue that God, hath shewed Moyses the secretes of Christ and the very maner of hys deathe befoze hande, and commanded hym to ordayne them for the confyrmacyon of our faythes which are now in the cleare day lyght. And I beleue also, that the Prophetes whiche folowed Moyses to confirme his Prophecyes and to mayntayne hys doctryne vnto Christe comming, were moued by suche thynges to search further of Christes secretes. And though God would not haue the secretes of Christ generallye knownen, saue vnto a fewe famillier frendes whiche in that insany be made of mans wytte to helpe the other babes: yet as they had a generall promise that one of the seede of Abraham shoulde come and blesse the, euen so they had a general faith, that God would by the same man saue them though they wist not by what meanes, as the very apostles whē it was oft tolde the yet the coulde neuer cōprehend it, till it was fulfilled in dede.

And beyond all thys their sacryfices and ceremonies

The prologe.

remories as farforth as the promyses annexed
vnto them extende, so farforth they saued them
and iustified theym, and stode them in the same
steade as our Sacramentes doo vs: not by the
power of the Sacrifyce oz dedde it selfe, but by
the vertue in the sayeth, in the promyse whyche
the sacrifice oz ceremonies preached and where
of it was a token oz signe. For the ceremonies
and sacrifyces were lefte wyth them and com-
maunded theym, to kepe the promyse in remem-
braunce, and to wake vp theyr sayeth. As it is
not inough to sende manye on erandes and to
tel them what they shal doo: but they must haue
a remembraunce wyth them, and it be but a ryng
of a ruy aboute one of theyr fingers. And as it
is not ynough to make a bargayne with wordes
only, but we muste put thereto an oth and giue
earnest to confyrme the sayth of the persō wyth
whom it is made. And in like maner if a māne
promyse, wha: soeuer trifful it be, it is not bele-
ued excepte he holde vp his finger also, suche
is the weakenes of þ world. And therfore Christ
hym selfe vled ofte tymes diuerse ceremonies in
curinge the sick, to sturre vp their faith with
all. As for an ensample. It was not the blood of
the lambs that saued them in Egypt when the an-
gell smote the Egyptians: but the mercy of god
and hys truth where of that bloude was a to-
ken and remembraunce to stur vp theyr saythes
wyth all. For though God make a promyse, yet
it sauerth none synallye, but them that longe for
it, and pray God wyth a stronge sayth to fulfyl
it for his mercede and truth onlye, and know-
ledge theyr vnworthynesse. And euen so oure sa-
cramentes (if they be truly mynystrred) preache
Christ vnto vs and lead our faiths vnto Christ
by whych faith our synnes are done awaie, and
not

The prologe.

not by the dedde or worke of the Sacramente,
for as it was impossible that the bloude of cal-
ues should put away synne: euen so is it impos-
sible that the water of the riuer should wash our
hartes. Neuerth lesse the sacraments cleane vs
and a solue vs of oure synnes, as the p[re]stes
doe in p[re]aching of repentance and saythe, for
whiche cause either other of them were ordeyned:
but if they p[re]ache not, whether it be the p[re]ste
or the sacrament, so profyte they not.

And if a man allege Chrysostome in the. iiii.
chapter, saying: Except a man be borne agayne
of water and the holpe goost, he can not see the
kingdome of God, and wyl therefore that the
holpe goost is p[re]sente in the water and therefore
the very dedde or worke doeth put away synne,
then I will send hym vnto Paule whiche writeth
his Galathians whether they receyued the hol-
pe goost by the dedde of the law or by p[re]aching
of faith, and there concludeth that the holpe goost
accompanyeth the p[re]aching of faith, & in the word
of faith, entereth the heart, and purgeth it whiche
the thou mayst also vnderstand by saint Paule
saying: ye are borne a new out of the water thro-
row the word. So now if baptim p[re]ach me
washing in Chrystes bloude, so dothe the holpe
goost accompanye it, and that dedde of p[re]ching
thorow faith hath put away my synnes. For
the holpe gooste is no diuine God, nor no God,
goeth a murtherer. If a manne say of the sacra-
ment of Chrystes body, & bloud, that it is a sacri-
fyce, as well for the dead as for the quicke, and
therefore the very dedde it selfe iustifieth and put-
teth away synne, I aunswere that a sacryfyce is
the sleynge of the body of a beast or a man: where-
fore if it be a sacryfyce, then is Chrystes bodye
ther slayne and his bloud there shedde: but that

The Epilogue.

is not so. And therefore it is properlye, no sacrifice, but a sacramente and a memoypalle of that euerylastyng sacrifice once for all whiche he offered vppon the Crosse nowe vppon a fyfteeene hundred yeares agoe, and preacheth only vnto them that are aloue. And as for them that be dead, it is as profitable to them as is a candle in a lanterne wythout lyght, vnto them that walke by the waye in a darcke nyght, and as the gospell song in latine is vnto them that vnderstande none at all, and as a sermon preached to hym that is deade and heareth it not. It preacheth vnto them that are aloue only: for they that be deade, if they dyed in the saythe whiche that sacrament preacheth, they be safe and are passe all reopardie. For when they were aloue they hartes loued the lawe of God and therefore sinned not, and were so sure that they members synned, and were moued to synne, and therefore thow we saythe it was forgiven them. And nowe they synnfull members be deade, so that they can nowe synne no more, wherefore it is vnto them that be dead neither sacrament nor sacrifice. But vnder the pretence of theyr soule healt, it is a seruant vnto our spyritualtyes holie counsell, and an extorcyoner, and a buylder of Abbayes, Colleges Chantries and cathedrall churches wyth false gotten good, a pikpurs, a pollar, & a bottomlesse bag.

Some man wold hapely say, that the prayers of the masse helpe muche: not the synnyng onely, but also the dead. Of the hote fyre of theyr earnest prayer whych consumeth faster then al the world is able to burne sacrifice, I haue sayde sufficientely in other places. Howe be it it is not possible too burne me in beleue that the prayer whych helpeth her owne masse vnto no

vertue,

The prologe.

beetie, shoulde purchase the forgiveness of my
synnes, If I sawe that they prayers hadde ob-
tayne them grace to lyue such a lyfe as Gods
des worde dyd not rebuke, then coude I soone
be borne in hande that whatsoeuer they ased
God they prayers shoulde not be in vayne. But
nowe, what good can he wythe me in his pray-
ers that enayeth me Christ the sode and the lyfe
of my soule? What good can he wishe me whose
herte heaureth a soulder for payne when I am
taught to repent of my euill.

Furthermoze because that fewe knowe the
yle of the olde Testamente, and the mooste parte
thinke it nothyng necessarye, but to make alle-
gories, whych they sayne every man after his
owne brayne & wyl, at al aduenture wythout any
certayne rule: therefore (thoughe I haue spoken
of the in another place yet lest I boke comenot
to al mens hards that shal read this, I wil speke
of them here also a woorde or twaine.

We had nede to take hede euery where that
we be not be begiled wth false allegories, whether
they be drawen out of the new testamente, or the
old, either out of anye other story, or of the crea-
tures of the world, but namelye in this booke.
Here a man had nede to put on all his spectacles
to atme hym selfe agaynst inuisible spirites.

First allegories proue nothinge (and by alle-
gories vnderstande examples or synmylitudes
borrowed of straunge matters, and of an other
thyng: than that thou entreatest of) As thoughe
circumcysion be a fygure of baptysme, yet thou
shalt not proue baptysme by circumcysion. For
his argument were verie feble, the Israelites
were circumcysed, therfore we must be baptised
And in lyke maner thoughe the offeringe of I-
sac were a fygure or ensauple of the resur-
rection,

The Hologē.

receyve, yet is thys argumente naughte. Abrahā would haue offered Isaac, but God deliuered him frō death, therfore we shal rise again and so forth in all other.

But the verpe vse of allegories is to declare and open a tete that it maye bee the better perceyued and vnderstande. As when I haue a cleare terte of Chyſte and of the Apostles, that I must be baptysed, then I maye bozowe an ensample of circumcysion too expelle the nature power and fruite of effecte of baptisme. For as circumcysion was to them a comen badge, signyfyinge that they were al souldiars of God to warre hys war, and separatynge them from al other nacyns dysobediente vnto God: euen so baptisme is our comen badge & sure earnest and perpetuall memorypall that wee pertaine vnto Chyſt, and are separated from all that are not Chyſtes. And as circumcysion was a token retyfyinge them that they were receyued vnto the fauour of God and theyr synnes forgiven them, euen so baptisme certifieth vs that we are washed in the bloude of Chyſte, and receyued to fauoure for hys sake, and as circumcysion signyfyeth vnto them the cuttyng away of theyr owne lustes and sleaynge of theyr free wyll as they cal it, so cal we the wyll of God: euen so baptisme signifieth vnto vs repentaunce, and the mortyfyinge of our vnruly members & body of synne, to walke in a newe lyfe and so forth.

And lykewyle thoughe that the sauinge of Noe and of theym that were wyth hym in the mypp thorowe water, is a fygure that is to save an example and liacensse of baptisme, as Peter maketh it. i. Pe. iii. Yet I can not proue baptisme therw, leue describe it only. For as p̄ ship saued thē in p̄ water thorow fayth, in that they
belyeued

The Prologe.

beleued God, and as the other that wold not be
leue For perished, euen so baptisme saucth vs
thorow the worde of faythe, whych it preachtly
when all the world of the vbeleuing perissheth
And Paul. i. Cor. maketh the sea and the cloude
a fygure of baptisme, by whyche and a thous
sande m^o I myght declare it but not proue it.
Paule also in the sard place maketh the rocke
oute of whyche Moles broughte water vnto þ
chylidzen of Israel, a figure o^r exemple of christ,
not to proue Christe (for that were impossyble)
but to describ^e Christ onely: euen as Christ him
self. Joh. ii. borroweth a sympletyude o^r fygure
of the brassen serpente to lead Nicodemus fro
hys earthy imaginacion into the spirituall vnder
standynge of Christ, sayinge: As Moles lyfted
vp a serpent in the wyldernesse, so muste the
sonne of manne be lyfted vp, that none that be
lyue in him perissh, but haue euerlastyng life, by
whyche similitude the vertue of Christes death
is better described then thou couldest declare
it with a thousand wordes. For as tho^s murm
uers agaynst god as sone as they repented were
healed of they^r deadly wounds thorow lokynge
on the brassen serpent only, without medicine o^r
any other helpe, yea, and wythout any other rea
son, but that god hath sayd it shuld be so, & not to
murmure agayn, but to leaue they^r murmuring,
euen so all that repente and beleue in Christe
are saued from euerlastyng death of vnc^o grace
wythout and befoze their good works, and not
to synne agayne, but to fyghte agaynst synne, &
henceforth to synne no more.

Euen so wyth the ceremonies of this booke
thou canst proue nothyng saue describ^e and
declare onely the puttyng away of our synnes
thorowe the death of christ, For Christ is hard

The prologe.

and Barons sonnes and al that offer the sacryfyce to purge synne. And Christe is all maner offerynge that is offered: he is the ore, the shepe, the goate, the kydde, & the lambe: he is the ore that is burnte withoute the holte, and the scapegoate that carreyeth all the synne of the people away into the wyldernesse, for as they pouged the people fro their worldly vncleannes thowow bloud of the sacryfyces, euen so doeth Christe purge vs from the vncleannes of euerlastynge deathe wyth his owne bloude, & as they? worldlye synnes coulde none other wyse be pouged then by bloude of sacryfice, euen so can oure synnes be no other wyse forgeuen then thowow the bloude of Christe. All the deedes in the worlde, save the bloude of Christe, can purchase no forgyuenesse of synnes: for oure deedes doo but healpe our neyghboure and moztifye the fleshe, and helpe that we sinne no moze, but and if we haue synned, it must be frely forgeuen thowow þe bloud of Christ or remayne cure.

And in lyke maner of the leapers thou canste proue nothyng, thou canste neuer conitue oure confession thence, how be it thou haste an handy some example there, to open the byndinge and lewysynge of our ppyetes with the keye of Gods des worde: for as they made no man a leape, euen so oures haue no power to commaunde anye man to be in synne, or to go to purgatorie or hell. And therfore (in as muche as byndynge and lewysynge is one power) As those ppyetes healed no man, euen so oures can not of their iustible and domme power dyue anye manys synnes awaye, or deliuer hym from hell or taryed purgatorie: howe be it, if they preached gods word purely which is the authoryte that Christ gaue them, then they shoulde bynde and

leuse

The Prologe.

lenſe, hyl and make alpye agayne, make vnielene
and cleane agayne, and ſende to hell, and ſette
thence agayne, ſo myghty is Gods worde: for if
they preached the lawe of God, they ſhoulde
bynd the conſciences of ſynners wth the bonds
of the payne of hell, and bynge them vnto re-
pentance. And then if they preached them the
mercy that is in Chriſt, they ſhoulde lenſe them
and grypt theiſe ragynge conſciences and certi-
fy them of the fauoure of God, and that theiſe
ſynnes be forgiven.

Finallye beware of allegories, for there is
not a moze handſome or apte thyng to begyle
wythall then an allegory, nor a moze ſuttle and
peſtylence thyng in the worlde to perſwade
a falſe matter then an allegory. And contrarie
wyſe, there is not a better, vehementer, or might-
tyer thyng to make a manne vnderſtand wyth-
all then an allegory. For allegories make a
manne gypche wytted and prynte wyſedome
in hym, and make it to abyde, where bare woꝝ-
des go but in at the one eare, and oute at the o-
ther. As theiſe wyth ſuche lyke ſapynge: put ſale
to all your ſacryfices, in ſteade of theſe ſen-
tence, do all your deedes wyth diſcrecyon, gra-
teth and byteth (if it be vnderſtande) moze then
playne woꝝdes. And whan I ſape in ſteade of
theſe woꝝdes: boſt not your ſelfe of your good
deedes, eate neyther bloud nor the fatte of your
ſacrifice, there is as great difference betwene
them as ther is diſtaunce betwene heauen and
earthe. For the lyfe and beautye of good dees
des is of God, and we are but the caren leane,
we are only the instrumente wherby god woꝝ-
keth onely, but the power is hys. As God crea-
ted Paule a newe, poured hys wyſedome into
him, gaue him myghte, and promysed hym that

33. liii. hys

The prologe.

his grace shuld neuer sayle hym. 1c. and al with
out deservynge, excepte that murtherynge the
lawes and makynge them ryle and rayle on
Christ be merito, yous. Nowe as it is weathe,
to eat the bloud or farr of any sacryfice,
is it not (thynke ye) damnable to
robbe God of hys honour,
and to glorify my self
with his honour.

✠ * ✠
The ende of the
Prologe.

The thirde booke of Moyses cal- led Leviticus.

The first Chapter

The order of burnyng offerynges, whether it be
of smal or greate, cattel or foules.



And the Lord called Mo-
ses, and spake vnto him
oute of the tabernacle of
wytnes, sayinge: Speke
to the chyl dren of Israel,
ell, and saye vnto them:
whoso euer of you shall
brynge a gyfte vnto the Lord, shall brynge
it of the cattel: euen of the oxen & of shepe.

If he brynge a burnte offryng of the ox-
en, he shall brynge a male wythoute bles-
mythe

my he, and shall bring hym to the doore of the tabernacle of witnesse, that he maye be accepted before the Lorde. And let him put his hande vpon the heade of the burnt sacrifice, and fauoure shall be geuen hym to make an attonment for him, and let him kill the oxe before the Lorde. And let the priestes Aarons sonnes bringe the bloude, and let them sprynkle it rounde aboute vpon the alter, that is before the doore of the tabernacle of wytnes. And let the burnt offerings be stripped and hewed in peces. And then let the sonnes of Aaron the priest put fyre vpon the alter, and put wood vpon the fyre, and let them laye the peces wpyth the, head and the fat vpon the wood that is on the fyre in the aultare. But the intraples and the legs they shal washe in water, and the prieste shall burne all together vpon the aultar, that it be a burnt sacrifice, & an offeringe of a swete odour vnto the Lord.

If he wpll offer a burnt sacrifice of the shepe, whether it be of labes or of the gotes he shall offer a male withoute blemish. And let hym kylle it on the north syde of the aultar before the Lord. And let the priestes, Aarons sonnes sprynckle the bloud of it rounde aboute vpon the aultar. And let it be cutte, in peces, euen wpyth his head and his fat, and lette the prieste put them vpon the woode that lyeth vpon the fyre in the aultar. But lette hym washe the intraples and the legges wpyth water, and then bring all
together

Ceremonies Leuiticus

D together and burne it vpon the altare: that is a burnt offeringe, and a sacrifice of sweete sauoure vnto the Lorde.

If he wyl offer a burnt offeringe of the soules, he shall offer ether of the turtle doves, or of the younge pygeons. And the priest shall bringe it vnto the altare, and wyngge the necke a sounder, and burne it on the altare, and lette the bloude runne oute vpon the sydes of the altare, and plucke awaye hys croppe and hys feathers, and cast theym be side the altare on the East parte vpon the hepe of ashes, and breke his wings, but plucke th em not a sounder. And then let the priest burne it vpon the alter: euen vpon the wood that lieth vpon the fyre a burnt sacrifice, & an offering of a sweete sauoure vnto the Lorde.

The ii. Chapter.

The order of meate offeringes, of sweete cakes, of fyne flower, of frankincense, &c. wythoute leauen, and wythoute honye, but not wythout salte.

If any soule will offer a meate offeringe vnto the Lorde, his offeringe shall be fine flour, and he shall poure therto oil, and putte frankincense thereon, and shall bringe it vnto Aarons sonnes the priests. And one of them shall take thereout hys handfull of the flour, and of the oile with all the frankincense, and burne it for a remembrance vpon the altare: an offering of a sweete

Leuiticus

a swete sauour vnto the Lorde. And the remaunte of the meateoffring shalbe Aarons and his sones, as a thing most holpe of the sacrifices of the Lorde.

If anye man bypnge a meate offerpnge that is baken in the ouen, lette him bypnge swete cakes of fine flour mingled with oile and unleuened wafers anointed with oyl. If thy meateoffering be taken in the frypunge panne, then it shal be of swete flour mingled wpth oyle. And thou shalt mpynce it small, and poure oyl thereon: and so it is a meate offerpnge.

If thy meateofferspunge be a thypnge broiled vppon the gredpzon, of flour mpyngled wpth oyle it shalbe. And thou shalt bypnge the meateofferspunge that is made of these thynges vnto the Lorde, and shalt delpauer it to the pypeste, and he shalt bypnge it vnto the aulter, and shall heaue vppe parte of the meateofferspunge for a memorpalle, and shall burne it vpon the aulter: an offerpunge of a swete sauoure vnto the Lorde. And that is life of the meateofferspunge: shalbe Aarons, and hys sonnes, as a thypnge that is moste holpe of the offeringes of the Lorde.

Al the meateoffringes which ye shal bring vnto the lord, shalbe made wpythout leuen. For ye shal nether burne leuen nor honp in any offering of the lord: notwithstanding ye shal bypne the fyrste frutes of them vnto the Lord: but they shal not come vpon the aulter, to make a swete sauoure.

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D Al thy meatofferings thou shalt salt with salt: neither shalt thou suffer the salt of the couenaunt of thy god to be lacking fro thy meatoffring: but vpon all thine offeringes thou shalt hyng salt.

If thou offer a meate offering of the fyrr ripe frutes vnto the Lorde, then take that whiche is yet grene, and dype it by the fyre and beate it small, and so offer the meate-offerynge of thy fyrr ripe frutes. And then poure oyle thereto, and putte frankensence thereon: and so it is a meateoffrynge. And the prieste shall burne parte of the beaten corne, and parte of that oyle wpyth all the frankensence, for a remembraunce, that is an offerpynge vnto the Lorde.

The thyrd Chapter.

The order of peaceofferinges, whiche were offered for the keepyng of peace, made of oxen, shepe, lambes and goates.

Exo. xlii. d **I**f anye man hyng a *peaceoffryng of the oxen: whether it be a male or female he shall hyng suche as is withoute blemyshe before the Lorde, and lette hym put his hande vpon the heade of hys offerpynge and kyll it before the doore of the tabernacle of wytnesse. And Aarons Sonnes the priestes shall sprynkle the bloude vpon the auter rounde aboute. And they shall offer of the peaceofferynge to be a sacrifice vnto the Lorde, the fatte that couereth the inwardes, and all the fat that is vpon the inwardes, and the two kydneys, wpyth the fat that

Ceremonies - Leviticus

that lyeth vppon the lynes, and the kall that is on the lyuer they shall take awaye wth the kidneis. And Aarons Sonnes shall burne theim vppon the aulter wth the burnt sacrifice which is vpon the wood on the fyre: that is a sacrifice of a swete sauour vnto the Lorde.

If a man brynge a peaceoffringe vnto the Lorde from the flocke, whether it bee male or female, it shall be wthout blemish. If he offer a lambe, he shall bryng it before the Lorde, and put hys hande vpon his offeringes head, and kyll it in the doore of the tabernacle of wthnesse. And Aarons sonnes shall sprynkle the bloude thereof rounde aboute the aulter.

And of the peace offering they shall bryng a sacrifice vnto the Lorde: the fette thereof, & the rump altogether whych they shall take of: hard by the backe bone: and the fat that couereth the inwards, & al the fat that is vpon the inwards, & the ii. kidneis wth the fat that lyeth vpon them, and vpon the lynes, and the kall that is vpon the lyuer, he shall take awaye with the kidneis. And the priest shall burne them vpon the aulter to fede the Lords offeringe wth.

If the offeringe be a goate, he shall brynge it before the Lord, and put his hand vppon the head of it, and kyll it before the tabernacle of wthnesse, and the sonnes of Aaron shall sprynkle the bloude thereof vpon the aulter rounde aboute. And he shall bryng

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byngge thereof hys offerpng vnto the Lordes sacrifice: the fatte that couereth the inwards, and all the fatte that is vppon the inwards, and the two kidneis, and the fat that lyeth vpon them, and vpon the lopnes and the kal that is vppon the lpuer, he shall take away with the kidneis. And the priest shall burne them vpon the aulter, to fede þe Lords sacrifice with, and to make a swete sauoure. And thus shall al the fatte bee the Lordes, and it shall be a law for euer among your generatiōs after you in your dwelling places, That ye eat neither fat nor bloude.

The.iiii. Chapter.

☞ The offerpnge made for synnes done of ignorance.

And the Lord spake vnto Moyses, sayinge: Speke vnto the children of Israel and saye, when a soule spynneth thorowe ignorance, and hath done anye of those thynges whiche the Lord hath forbidden in hys commaundements to be done: If the prieste that is annoynted, syn and make the people to do amysse, he shall byngge for hys synne whiche he hath done an Ore wþoute blemyshe vnto the Lord for a synne offerpnge. And he shall byngge the Ore vnto the doore of the tabernacle of wytnesse before the Lord, and shall putte hys hande vpon the Ore head, and kysse hym before the Lord.

Exil. l. b.

And the prieste that is annoynted shall take of the Ore bloude, and byngge it into the

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the tabernacle of wptnesse, and shal dyppe
hys spnger in the bloud, and spynkle ther
of seuen tymes befoze the Lorde: euen be-
foze the hangynge of the holpe place. And
he shal put some of the bloud vpon the hor-
nes of the aultare of sweete incense befoze
the Lorde, whpche is in the tabernacle of
wptnesse, and shal poure all the bloude of
the Ore vppon the bottome of the aulter
of burnt offerpnges, whpche is by the dore
of the tabernacle of wptnesse. And he shal
take awaye all the fatte of the Ore that is
the synne offerpnge: the fatte that coue-
reth the intraples, and all the fatte that is
aboute theym, and the two kidneys wpth
the fat that lyeth vpon them and vpon the
loynes, and the kyll vppon the lyuer lette
them take awaye also wpth the kydneyes
as it was taken from the Ore of the peace
offerpnge, and let the Prieste burne theym
vpon the altare of burnt offerpnges. But
the skyn of the Ore, and al hys fleshe with
his heade, his legges, his intrayles with his
donge, shal he carpe al to gether oute of the
host vnto a clene place: where the ashes are
poured out, and burne him on woode wpth
fyre: euen vpon the heape of ashes, C

If the hole comminaltie of the children
of Israell synne thozowe ignoraunce, and
the thyng be hyd from theyr eyes: so that
they haue commytted anye of these thyng-
es whpche the Lorde hathe forbydden to
bee donne in hys commaundementes;
and

Ceremonies Leviticus

and haue offended, and the synne whpche they haue synned be afterwarde knowne, then shal they offer an Ore for a synne offeringe, and shall brynge hym before the tabernacle of wytnesse, and the elders of the multitude shall put theyr handes vpon his heade before the Lord.

Leu. iii. d.

¶ And The Priell that is anointed, shal brynge of hys blood into the tabernacle of wytnesse, and shal dyp hys finger into the bloude: and sprynckle it. vii. tymes before the lord, euen before the vail. And shal put of the blood vpon the hornes of the alter, whiche is before the Lorde in the tabernacle of wytnesse, and shal poure al the blood vpon the botome of the alter of burnt offerings, whpche is by the dore of the tabernacle of wytnesse, and shal take al his fatte from hym, and burn it vpon the aulter, and shal do with his or as he did with the synne offeringe ore. And the priest shall make an attonement for them, and so it shal be for geuen them. And he shall brynge the Ore wythoute the hooste, and burne hym as he burned the fyrste: so is thys the synne offeringe of the communaltie.

¶ When a Lorde synneth, and complayteth thorow ignoraunce any of these synnes whiche the Lorde his God hath com-
manded to be done in his commaundments and hath so offended: when hys synne is shewed vnto hym whiche he hath synned he shall brynge for hys offeringe, an hee
gobte

goate wythoute blemyshe, and lay his hande
vpon the heade of it, and kyll it in the place
where the burnt offerpnces are kyled be-
fore the Lorde: thys is a synne offerpnce.
Then let the p[ri]este take of the bloud of þ
same offerpnce wyth hys synger, and put
it vpon the hornes of the burnt offerpnce
aulter, and poure his bloude vpon the bot-
tome of the burnt offerpnce alter, and
burne all hys fatte vpon the aulter, as he
dothe the fat of the peace offerpnces. And
the p[ri]este shall make an attonement for
hym as concernyng hys syn, and so it shal
be forgiven hym.

If one of the commō people of the lande
synne thow he ignore auncie, and commyte
any of the thynges which the Lorde hath
forbydden in hys commaundementes for
be done, and so hath trespassed, whē hys
synne whych he hath synned is come to
hys knowledge, he shall brynge for hys of-
ferpnce a she goate wythoute blemyshe for
hys synne whiche he hath synned, and lay
hys hande vpon the heade of the synne of-
ferpnce, and slep it in the place of burnt of-
ferpnces. And the p[ri]este shall take of the
bloude wyth hys synger, and put it vpon
the hornes of the burnt offerpnce aulter,
and poure al the bloude vpon the bottome
of the aulter, and shall take awaye all hys
fat as the fat of the peace offerpnces is ta-
ken away. And the p[ri]est shal burn it vpon
the alter for a swete sauour vnto the Lord

Leuit. iii v

Ceremonies

Leuiticus.

and the p̄ieste shall make an attonemente
foz him: and it shall be fozgeuen him.

D If he byrning a lambe. And offer it for a
synne offeryng, he shall byrning a female with
out blemph, and lay hys hande vpon the
heade of the synne offeryng, and slea it in
the place where the burnt offerynges are
slayn. And the p̄iest shall take of the bloud
of the synne offeryng wpyth hys fpynger,
and put it vpon the hornes of the burnt of-
feryng aulter, and shall poure al the bloud
thereof vnto the bottome of the aulter. And
he shall take awaye all the fatte thereof:
as the fatte of the Wheepe of the peace offe-
rynges were taken awaye. And the p̄iest
shall burne it vpon the aulter of the Lordes
sacrifyce, and the p̄iest shall make an at-
tonemente foz hys synne, and it shall be foz-
geuen hym.

The. v. Chapter.

Of othes. The clensyng of him that toucheth
vncleane things. The purgation of an othe
of synne done by ignoraunce.

Vhen the soul hath synned, and herd
the voyce of cursyng, and is a wpy-
nesse, whether he hath sene or know-
en of it, if he haue not vttered it, he shall
beare hys synne. Eyther when a man tou-
cheth anye vncleane thyng: whether it be
the carion of an vncleane beaste, or of vn-
cylene cattell or vncleane worme, and is not
ware of it, he is also vncleane, and hath of-
fended. Eyther when he toucheth anye vn-
clynnesse

cleanness of man whatsoeuer vncleanness it be, that a man is defiled with) and is not ware of it, and after cometh to the knowledge of it, he is a trespasser.

Either when a soule sweareth, so that he pronounceth wpth hys lippes to do euyl, or to do good (whatsoeuer it be that a manne pronounceth wpth an othe) and the thyng be oute of hys mynde, and afterwarde cometh to the knowledge of it, then he hath offended in one of these. Then when hee hath synned in one of these thynges, hee shall confesse that wherein he hath synned: and shall brynge hys trespass offering vnto the Lord for hys sinne which he hath synned. A female from the flocke: whether it bee a lambe, or a she goate, for a synne offering. And the priest shall make an attonemente for hym for hys synne. ⁴ But if he be not hable to brynge a sheepe, then let hym brynge for hys trespass whiche he hath synned, two turtle Doves, or two yonge pigeons to the Lord, one for a synne offering, and an other for a burnt offering. And he shall bryng them vnto þe priest, whiche shall offer the synne offering first and wrynge the necke a soulder of it, but plucke it not cleane of. And let him sprinkle of the bloude of the synne offering vpon the syde of the aulter, and lette the rest of the bloude bleede vppon the bottome of the altare, and then it is a synoffring. And let him offer the second for a burnt offering

Leuit. xxv
Luke. ii. v

Ceremonies

Leuiticus.

as the maner is: and so shal the priest make an attonement for him for the sinne which he hath sinned, and it shal be forgiven him.

Exod. x. 9 And yet if he be not able to bynge two turtle Doves or two yonge pygeons, then lette hym bynge hys Offerynge for hys sinne: *the tenth parte of an Epha of fine flour for a synne Offerynge, but put none Oyle thereto, neither putte any frankincense thereon, for it is a synne offerynge. And lette hym bynge it to the prieste, and the prieste shall take hy s handfull of it, and burne it vppon the aulter for a remembrance, to be a sacrifice for the Lord: that is a synne offerynge. And let the priest make an attonement for him for his sinne (what soeuer of these he hath synned) and it shal be forgiven. And s^renaunt shal be the priestes as it is in the meate offerynge.

D And the Lord communed with Moyses, saying: Whē a soul trespasseth and sinneth thorough ignorance in any of s^r holy things of the lord, he shal bring for his trespass vnto the Lord a Ramme without blemish out of the flocke valued at two sicles: after the sicle of the sanctuarie, for a trespass Offerynge. And he shall make amendes for the harme that he hath done in the holie thing and putte the yfste parte more to; and giue it vnto the priest. And the priest shal make an attonement for hym wth the Ramme of the trespass offerynge, and it shal be forgiven him.

When

When a soule sinneth and committeth anye of these thynges whych are forbydden to be done by the commaundementes of the Lorde, thoughe he wste it not, he hath yet offended and is in synne, and shal bypunge a ramme wpthoute blempe the oute of the flocke that is esteemed to bee worthe a synne. Offerpunge, vnto the p̄ieste. And the p̄ieste shal make an attonement for hym for the ignoraunce whych he dyd, and was not ware, and it shal be forgeuen him: This is a trespase offerpunge, for he trespassed agaynste the Lorde.

The. vi. Chapter.

The offerpungs for synnes whych are don willingly. The law of burnt offringes. The fire must abide euermore vpon the alter. The offrings of Aaron and his sonnes.

And the Lorde commaunded Moses sayinge: When a soule synneth, and trespaseth agaynste the Lorde, and denyed vnto hys neyghboure that whych was taken hym to kepe, or that was putte vnder hys hande, or that whych he hathe violently taken awaye, or that whych he disceiued his neyghbour, or with subtilty, or hath found that which was lost & denpeth it, and sweareth falsly in whatsoeuer thyng it be that a man dothe, and synneth therein.

Then when he hathe synned or trespassed, he shal restore agayne that he toke violently awaye, or the wronge whych he did or that whych he was deliuered him to kepe

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Restitu^{ti}o
muske be
made vnto
our neigh-
bour by sa-
tisfaction
and vnto
god by re-
pentance.

of the losse thyng whiche he founde, or
whatsoeuer it be aboute whiche he hathe
sworne falselye, he shall * restore it agayne
in the hole summe, and adde the fifte parte
more thereto, and geue it vnto hym to whō
it pertapneth, the same daye that he offer-
eth for hys trespassse, and shall brynge for
hys trespassse offerpnge vnto the Lorde a
ramme without blemyshe oute of the flock
that is esteemed worthe a trespassse Offer-
pnge vnto the priest: And the priest shall
make an attonemente for hym before the
Lord, and it shalbe forgiven him, in what-
soeuer thyng it be that a manne doth and
B trespasseth therein.

And the Lorde spake vnto Moses saye-
inge: Commaunde Aaron and hys sonnes,
sayinge: thys is the lawe of the burnt offer-
pnge. The burnt offerpnge shal be vppon
the harthe of the aulter all nyght vnto the
mornynge, and the fyre of the aulter shall
burne therein. And the prieste shal putte on
hys linnen Albe, and hys linnen breeches
vpon hys fleshe, and take awaye the ashes
whiche the fyre of the burnt sacrifice in the
aulter hath made, and putte them besyde
the aulter, and then putte of hys rayment,
and put an other, and carpe the ashes with
oute the holte vnto a cleane place.

The fire that is vpon the aulter shal burn
therein, and not go out. And the priest shall
put wood on the fyre every mornynge, and
put the burnt sacrifice vpon it, and he shall
burne

burne there on the fatte of the peaceoffe. **Looke in**
 rynges. The fyre shall euer burne vpon the **Gen. xiii. d.**
 aulter and neuer go oute.

This is the law of the meate offerpnge:
 Aarons Sonnes shall brynge it before the **L**
 Lord, vnto the alter: and one of them shall
 take hys handful of the flour of the meate
 offerpnge and of the oyle wth al the fran
 kensence which is thereon, and shall burne
 it for a remembraunce vpon the aulter, too
 be a sweete sauoure of the memoryall of it
 vnto the Lorde. And the reste thereof, Aa
 ron and hys sonnes shall eate vnleuended,
 it shall be eaten in the holpe place: euen in
 the courte of the tabernacle of witnes thei
 shall eate it. They: parte whiche I haue ge
 uen them of my sacrifice shall not be baked
 with leuen, for it is mooste holpe, as is the
 synne offerpng, and trespase offerpng. All
 the males amonge the chyldrene of Aaron
 shall eate of it, and it shall be a duty for euer
 vnto your generations of the sacrifices of
 the Lorde neyther shall any man touche it,
 but he that is *halowed.

And the Lorde spake vnto Moses, say **That is ap**
 inge: this is the offerpnge of Aaron and of **pointed to**
 hys sonnes whiche he shall Offer vnto the **minister.**
 Lorde in the daye when they are anointed,
 the tenth parte of an Epha of flour: why
 che is a daylye meate offerpng perpetual
 ly: haulfe in the Mornynge and halfe at
 nyghte, and in the frypinge panne it shall be
 made wth oyle. And when it is fryed, thou
 shalt

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Shalte bryng it in as abaken meatoffering minsed smal, and shalt offer it for a sweete sauour vnto the lord. And that priest of his sonnes that is annointed in his head shall offer it, and it shalbe the Lordes duty for euer, and it shalbe burnt altogether. For al the meatofferings of þ priests shalbe burnt altogether, and shal not be eaten.

And the Lorde talked with Moses, saying: speake vnto Aaron and vnto his sons and sape. This is the Lawe of the synneofferynge. In the place where the burnt-offerynge is kylled, shall the sinneoffering be killed also befoze the Lord, for it is most holy. The prieste that offereth it, shall eate it in the holpe place: euen in the courte of the tabernacle of wytnesse. No man shall touche the fleshe thereof saue he that is halowed. And if anye raymente be sprynckled therewpth, it shall be washed in the holpe place, * and the earthen pottle that it is sodden in, shall be broken, If it be sodden in brasce, then the pottle shall bee scoured and rynsed in water. All the males amonge the priestes shal eate thereof, for it is moost holpe. Not wpthstandyng no sinne offeryng that hath the hys bloud broughte into the tabernacle of wytnesse to reconple wpth in the holpe place, shall be eaten, but shall be burnt in the fyze.

The. vii. Chapter.

Trespase offerynges. Synneofferyngs and peaceofferynges, The fatte and the bloude may

Leu. xv. b.

Ceremonies Leviticus

may not be eaten.

This is the lawe of the* trespasce offeringe whych is mooste holpe. In the place where the burnt offering is killed, the trespasce offeringe shall bee kyllled also, and hys bloud shalbe sprinkled round aboute vpon the aulter. And al the fat that couered the inwardes and the two kidneys wpth the fatte that lieth on them, and vpon the Lopyes, and the kall on the lyuer shalbe taken awaye with the kidneis: and the prieste shall burne them vpon the aulter, to be an offeringe vnto the Lord: thys is a trespasce offeringe.

A
* Trespas offering is that whych was made for the peoples trespases & synnes as well as gaynst god, as þ neighbor.

All the males amonge the priestes shall eate thereof in the holy place, for it is most holpe. As the synne offeringe is, so is the trespasce offeringe, one lawe serueth for bothe. And it shalbe the priestes that receiue it. And the priest that offered a mannes burnt offeringe shal haue the skynne of the burnt offeringe whych he hath offered. And all the meate offeringes that are baken in the oven, and all that is dressed vpon the gridiron and in the frying pan, shalbe the priestes that offereth them. And al the meate offerings that are mingled w oil or wyne, shal pertain vnto al þ sons of Aaron, & one shal haue as much as another.

This is the lawe of the peace offerings whych shall be offered vnto the Lord. If he offer to geue thanks, he shall bring vnto hys thanke offeringe, sweete cakes mingled

Ceremonies Leviticus

led wpth oyle and swete wafers annopn-
ted with oyle, and cakes mingled wpth oyle
of fyne flower fryed, and he shall bring hys
offering vpon cakes made of leuend bread
vnto the thankofferyng of his peaceoffring
and of them all, he shall offer one to be an
heauē Offerpnge vnto the Lorde, and it
shall bee the Priestes that sprynckleth the
bloude of the peaceofferyngs. And the fleshy
of the thanckeofferynge of hys peace offe-
rynges shall be eaten the same daye that it
is offered, and there shall none of it be laid
vp vnto the morpnyge,

That is a
gyft accusto
med to be
offered to
god bi some
outward ce
remonie.

If it be a *vowe of a frewylie offerpnge
that he byngeth, that same day that he of-
fereth it, it shall be eaten, that remayneth
maye be eaten on the morowe, but as much
of the offered fleshe as remayneth vnto the
thyrde daye, shall be burnt wpth fire. For
if anye of the fleshe of the peaceofferynges
be eaten in the thyrde day, the shall he poffe-
red it obtēin no fauour, neither shall it be re-
kened vnto him, but shall be an abhominat-
yon, and the soule that eteth of it, shall beate
the synne thereof.

The fleshe that toucheth anye vncleane
thynge, shall not be eaten, but burnt with
frye: and al that be cleane in their fleshe, may
eate fleshe. If anye soule eate of the fleshe
of the pryceofferynges that pertayne vnto
the Lorde, and hys vncleennesse yett vpon
hym, the same soule shall pearce the oute
of hys people. Moreover if a soule toucheth
anye

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anye vnclene thinge, whether it be the vn-
clennes of man, oz if anye vnclene beaste,
oz any abhomynacyon that is vnclene and
then eate of the flesh of the peace offrings
which pertayne vnto the Lorde, that soule
shal perish from his people.

And the Lorde spake vnto Moses, say-
inge: speake vnto the chyldren of Israell,
and saye: ye shall eate no maner fatte of
oren, shepe, oz gootes: yet the fatte of the
beaste that dyeth alone, and the fat of that
whych is toarne, wpth wylde beasts, may
be occupped in all manner vses: but ye shal
in no wyle eate of it. For whosoever eateth
the fatte of the beaste of which men bringe
an offeringe vnto the Lord, that Soule shal
eateth it, shal perish from hys people.

Moreover ye shall eate no manner of
bloud whersoever ye dwelle, whether it be
of foule oz of beaste. What soever soule it
be that eateth anye maner bloude, shall per-
ishe from hys people.


And the Lord talked wpth Moses, say-
inge: speake vnto the chyldren of Israell,
and saye: He that offereth hys peaceoffe-
rynge vnto the Lorde, shalle bringe hys
gyfte vnto the Lorde of his peaceofferinge:
his owne handes shall bringe the offeringe
of the Lorde: euen the fatte vpon the brest
he shall bringe wpth the brest, to waue it a
waue offeringe before the Lorde. And the
priest shal burne the fatte vpon the aulter,
and

D
Leu. xviij. v.

and the brest shalbe Aarons and hys sons. And the ryght shouldey they shal geue vnto the ppyete, to be an heue offeringe, of theyr peace offeringes. And the same that offereth the bloude of the peace offeringes, the fat among the sonnes of Aaron, shal haue the ryght shouldey vnto hys part, for þe wauebrest & þe heue shouldey I haue take of þe chylde of Israell, euē of their peace offerings, & haue geue it vnto Aaron the ppyete and vnto his sonnes: to be a dutye for euer of the chylde of Israell.

Thys is the annointyng of Aaron, and of the sacryfices of the Lorde, in the daye when they were offered to the ppyetes vnto the Lorde, whiche the Lorde commanded to be geuen them in the daye when he annointed them, of the chylde of Israell, and to be a dutye for euer among theyr generacions. Thys is the lawe of burnt offerings, of meate offerings, of sinne offerings, of trespass offerings, of ful offerings of peace offerings, whiche the Lorde commaunded Moyses in the mount Sinai, in the day when he commaunded the chylde of Israell to offer theyr offerings vnto the Lorde in the wyldernes of Sinai.

The .viii. Chapter.

 The annointyng and consecracyon of Aaron and hys sonnes.

AND the Lorde spake vnto Moyses, sayinge: take Aaron and hys sonnes wpyth them, and the vestures and the
annoint

annoynting oyle and an Ore for a synner offerpge, and two rammes, and a basket of swete breade: and gather all the commētye together vnto the doze of the tabernacle of wptnesse. And Moyses dydde as the Lord commaunded him, and the people gathered them selues together, vnto the doze of the tabernacle of wptnesse. And Moyses sayd vnto the people: this is the thing whiche the Lorde commaunded to do.

And Moyses broughte Aaron and hys sonnes and washed them wpth water, and putte vpon hym the albe, and gyrded hym wpth a gyrdell, and put vpon hym the tunicle, and put the Ephod thereon, and girded hym wpth the brodzed Byrdle of the Ephod, and bounde it vnto hym therewith. And he put the brestlappe thereon, and put in the brestlappe Urim and thumym. And he put the miter vpon hys head, and put it vpon the myter, euen vpon the forefront of it the golden plate of the holy crown, as the Lord commaunded Moyses.

And Moyses toke the annoynting oyle, and annoynted the habytacion and all that was therein, and Sanctyfyed theym, and spynkled thereof vpon the aultare seuentymes, and annoynted the aultar and al his vessels, and the lauer wpth the fote, to sanctifye them. And he poured of the annoynting oyle vpon Arons head, and annoynted him to sanctifye him. And he broughte Arons sonnes, and put albes vpon the, and nettes

gyrded them wpth gyrdels, and putte bonettes vppon theyr heades: as the Lorde commaunded Moyses.

And the synneofferynge was broughte. And Aaron and his sonnes put their hands vpon the heade of the Ore of the synneofferynge. And when it was slayne. Moyses toke of the bloud, and put it vpon the hornes of the aulter roundabout wpth his finger, and purifyed it, and poured the bloude vppon the bottome of the aulter, and sanctifyed it, and reconcyled it. And he toke al the fatte that was vpon the inwards, and þat kal that was on þe liuer, & the two kidnes with their fat, and burned it vpon the alter. But the Ore, the hyde, hys fleiþe and hys Donge, he burnt wpth fire wpthoute the hook, as the Lord commaunded Moyses.

D And he brought the ramme of the burnt offering, and Aaron and his sonnes putte theyr handes vpon the heade of the ramme, and it was kylled. And Moyses sprynkled the bloude vpon the aulter rounde aboute and cutte the Ramme in peces, and burnt the heade, the peces and the fatte, and washed the inwards and the legges in water and burnt the ramme euery whit vpon the alter. That was a burnt sacrifice of a sweet sauoure, and an offering vnto the lorde, as the Lorde commaunded Moyses.

And he brought the other ram that was the ful offering, and Aaron and hys sons putte theyr handes vpon the heade of the Ramme:

Ramme: and when it was slayne, Moyses
toke of the bloude of it, and putte it vpon
the tpype of Aarons ryghte eare, and
vpon the thombe of hys ryght hand, and
vpon the greate too of hys ryghte foote.

Then were Aarons sons brought: and Moyses
putte of the bloude on the toppe of the
ryghte eare of them, and vpon the thombs
of theyr ryghte hands, and vpon the grete
toes of theyr ryghte feete, and spynckled
the bloude vpon the aulter roundeabout. 12

And he tooke the fatte and the rompe.
and all the fat that was vpon the inwar-
des, and the kalle of the luer, and the two
kidneis wpth their fatte, and theyr ryghte
shulder. And out of the baskette of sweete
breaðe that was before the Lorde, he toke
one sweete cake of oyled breaðe and one wa-
fer, and putte them on the fatte, and vpon
ryght shulder: & put altogether vpon Aarons
hands, and vpon his Sones hands and wa-
ued it a waueoffringe before the Lord.

And then Moyses toke them from theyr
hands agayn, and burnt them vpon the al-
ter, euen vpon the burnt offering: These are
the ful offerings of a swete sauoure, and a
sacrifice vnto the Lord. And Moyses toke
þ best, and waued it a waueoffrynge before
the Lorde: of the Ramme of the full offe-
rings: and it was Moyses part as the Lord
commaunded Moyses.

And Moyses toke of the annointing oyle,
and of the bloude whiche was vpon the al-
ter

ter and spynckled it vpon Aaron, and vpon
his vestimentes, and vpon his sons and on
theyr vestimentes: with hyrn, & sanctified
Aaron and hys vestures, & his sonnes & hys
sonnes vestures also. Then Moyses sayde
vnto Aaron and hys sonnes: boyl the flesh

Exo. xxxix. f. **I**n the doore of the tabernacle of wytnesse,
and there^e ate it wyth the breade that is
in the baskette of full offerpnyges, as the
Lorde commaunded, sayinge: Aaron and
his sonnes shall ate it: and that whiche
remayneth of the fleshe and of the breade,
burne it wyth fyre.

And se ye departe not from the doore of
the Tabernacle of wytnesse seuen dayes
longe, tyll the dayes of your ful offerpnyges
be at an ende. For seuen dayes must your
handes be fylled, as they were thys day, e-
uen so the Lord had commaunded to do, to
thintent to reconcytle you. Se therefore ye a
byde in the doore of the tabernacle of wytnes
day & night seuen daies long: and kepe the
watche of the Lord that ye dye not, for so
I am commaunded. And Aaron & hys sons
doyd al thar the Lord commaunded by the
handes of Moyses.

The. ix. Chapter.

In the fyrst offerpnyges of Aarō, for him self
and for the people. Aaron t lesterh the people
The glory of the Lord is shewed, The fyre
comming from aboue consumeth þ sacrifice.

And the eghte dape. Moyses called A
aron and hys sonnes: and the elders
of

of Israel, and sayde to Aaron: take a calfe
for a synne offering, a ramme for a burnt
offering: both wthoute blemyshe, and
brynge theym before the Lorde. And vnto
the chyldren of Israel he spake, sayinge:
take ye an he gote for a sinne offering, and
a calfe and a lambe both two of a yere olde
and without blemish for a burnt sacrifice,
and an oxe and a ram for a peace offering
to offer before the Lord, and a meate offe-
ryng mingled wth oyle, for to daye the
Lorde w^{ll} appeare vnto you.

And they broughte that whych the Moyses **is**
commaunded vnto the tabernacle of wth-
nesse, and al the people came and stode be-
fore the Lorde. And Moyses sayde: this is
that the Lord commaunded ye should do,
and then the glorie of the Lorde shall ap-
peare vnto you. And Moyses saide vnto Aa-
ron Go vnto the aulter, and offer thy syn-
offering, and make an attonemente for β
and the people, and reconcile them also, as
the Lord commaunded Moyses.

And Aaron went to the alter, and slewe the
caulfe that was hys synne offering.

And the sones of Aaron broughte the blud
vnto hym, and he d^{ro}pte hys synger in the
bloude, and put it vpon the hornes of the
aulter, and poured the bloud vnto the bot-
tom of the aulter. And the fat and the two
kidneys wth the kalle of the luer of the
synne offering he burnt vpon the aulter
as the Lord commaunded Moyses: but the

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¶ **R**eshe and the hyde, he burnt wth fyre withoute the hooke. Afterwarde he slewe the burnt offeringe, and Aarons sonnes broughte the blud vnto him, and he spynckled it rounde aboute vpon the aultare. And they brought the burnt offering vnto hym in peces, and the heade also, and he burnt it vpon the aultare, and dyd washe the inwards, and the legs, and burnt them also vpon the burnt offering in the aulter.

And then he brought the peoples offeringe and toke the gode that was y^e peoples sin-offeringe, and slewe it, and offered it for a synofferinge: as he dyd the first. And then brought the burnt offeringe, & offered it as the maner was & brought the meat offering and filled his hand therof, and burnt it vpon the aulter, beside the burnt sacrifice in the morninge.

¶ **T**hen he slewe the ore and the ram that were the peoples peace offerings, & Aarons sonnes broughte the bloud vnto him, and he spynckled it vpon the aulter rounde about, and toke the fat of the ore and of the ram: the rompe and the fatte that couereth the inwards and the kyddeneyes and the kalle of the lyuer, & put them vpon the brestes, and burnt it vpon the aulter: but the brestes and the ryghte shulders Aaron waues befoze the Lorde, as the Lorde commaunded Moyses. And Aaron lyfte vpon his hand ouer the people and blessed them, and came downe fro offeringe of synofferinge
burnt

Ceremonies Leviticus

burntofferinges and peaceofferings. The
Moses and Aaron went into the taberna-
cle of witness, and came out agayne and
blessed the people, and the glory of the lord
appeared vnto al þ people. And there came
a fyre out from the lord, and consumed vp
on the altar, the burnt offering and the fat.
And all the people saweit, and shoted, and
fell on their faces.

The x. Chapter.

¶ Nadab and Abihu are slayne. Israel moue-
meth for them. The priestes are forbidden wine.
The residue of the sacrifice the priestes ate.

AND * Nadab and Abihu the sones of
Aaron toke eþther of the m lyis cen-
sor, and put fire: therin, and put ces
vpon, & broughte straunge fyre before the
Lord, whych he commanded the not: and
ther went a fyre out from the Lord, and co-
sumed them, and they dyed before the lord.
Then Moses said vnto Aaron: this is that
the Lord spake saying: I wyl be sanctifi-
ed in them that come nye me, & before al þ
people I wyl be glorified. And Aaron held
hys peace. And Moses called Eliazar & Eli-
saphan the sons of Oziel the vncle of Aarō
and sayd to them: Go and carpe your bre-
thre fro the holy place out of the host. And
they went to the and carped them in their
albes out of the host as Moses bad.

And Moses sayd vnto Aarō and Eliazar
and Ithamar his eldest sons, vncouer not
your head, neither rent your cloths, lest ye

Y. ii.

dye

A * Good tre-
tunes auail
not without
the worde
of god.

* That is
honoured
and obeyed.

die, and wrath come vpon al the people, let your brethren the hole house of Israel be wepe the burning, whiche the Lorde hathe burnt. But go ye not out by the doore of the tabernacle of witnes, lest ye dye: for the anoyntynge oyle of the lord is vpon you. And they did as Moses bad.

And the Lord spake vnto Aaron, saying: drinke no wyne ne stronge drinke, neither thou nor thy sons with the when ye go in to the tabernacle of witnes, lest ye die. And let it be a lawe for euer vnto your chyldren after you, that ye maye put dyfference betwene holy and unholy, betwene vncleane and cleane, and that ye may teach the chyldre of Israel al the ordinaunces which the Lord hath commaunded them by the handes of Moses.

And Moses sayd vnto Aaron, and vnto **E**liazar and Ithamar his sonnes that wer left. Take the meatoffring that remaineth of the sacrifices of the lord: and eat it wpyth out leuen besyde the aulter, for it is mooste holpe: eate it therfore in the holy place, because it is thy dutye and thy sons dutye of the sacrifice of the Lord: for so I am commaunded. And the wauebrest & heue shoul- der eat in a cleane place: both thou and thy sons, and thy doughters with the. For it is thy dutye, and thy sons dutye wpyth the, of the peaceofferings of the chyldren of Israel. For the heue shoul- der, and the waue- brest which they bringe with the sacrifices of

Ceremonies Leviticus

of the fat, to waue it before the Lorde that be thyne, and thy sonnes wpth the: and be a lawe *foz euer, as the Lorde hath com-

* That is
as long as
the lawfull
use of such
sacrifice
shal con-
tinue.

maunded.
And Moses sought for the goate that was the synofferpng, and se it was burnt. And he was angry with Eleazar and Ithamar the sons of Aaron, whpch were lefte alque, saying: wherefoze haue ye not eat the synofferpng in the holy place, sepng it is mooost holy: and for as much as it is geuen you to beare the syn of the people, and make agrement for them before the lord? Behold, the bloude of it was not brought in within the holy place, therfoze hold ye haue eatē it in the holy place, as I comaunded. And Aaron sayd vnto Moses, behold, this dai haue they offered they? syn offerpng and they? burnt offerpng before the Lorde, & it is chauned me after thys manner. * If I shulde eat of the synofferpng to day, wold the lord be content wpth al? And when Moses heard that he was contente.

* The syn-
offerpng
must be eaten
wth glad-
nes, but Aa-
ron coulde
not but
mourne for
hys sonnes.

The. xi. Chapter.

Of beastes which be clean and which be vn-
cleane.

And the lord spake vnto Moses & Aaron, saying: speake vnto the childre of Israel, & say: these are the beastes which ye shal eate amonge all the beastes that are on þ earth, what soeuer hath hofe & deu-
deth it into two claues, and cheweth cud, among þ bestes, þ shal ye eat. But these shall
Y.iii. ye

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The Camel ye not eate of the that chewe cud and haue
The Cony hofes. The Camel, for he cheweth cud, but
The Hare he deuidenth not the hofe into two clawes,
The Swyne therfore he is vncleane vnto you. And the
cony, for he cheweth the cud, but deuidenth
not the hofe into two clawes, therfore he
is vncleane to you. And the Hare, for he lyke
wise cheweth the cud, but deuidenth not the
hoofe into two clawes, he is therfore vn-
cleane to you. And the swyne, for though he
he deuide the hofe into two clawes, yet he
cheweth not the cud, and therfore is vn-
cleane to you. Of theu flethe se ye eate not,
and their carcases se ye touch not, for they
are vncleane to you.

B These shal ye eate, of al that are in the wa-
Fishes. ters: whosoever haue finnes and scales in
the waters, seas & riuers, that shal ye eate.
And al that haue not fynnes and scales in
the seas and riuers of al that moue & liue in
the waters shal ye abhorre. Se ye eate not
of their fleshe, and also that ye abhor their
carcasses: for all that haue no fynnes nor
Fowles. scales in the waters, shall be abhominatio
vnto you. These are þ fowles which ye shal
abhor, and which shal not be eaten, for thei
are abhominacion. The Eagle, the goshawk
the cormoraunt the kite, the vultur and al
his kind, and al kind of rauens, the estrich
the nightcrow, the cockowe, the sparrow-
hawk and al the kinde: & the litle oule, the
storcke, the great oule, the backe the pelli-
cane, the pye, the heron the iape wth the
kynde

kinde, the lapwng, and the swallow. And all foules that crepe, and go vpon al foure, shalbe an abhominacion vnto you.

Yet these may pe eate of al the foules that moue and goo vpon four fete: euen those þ haue no knees aboue vppon theyr feete to leape wpthal vpon the earth: euen those of the þe maye eate: the Arbe and al his kynde the vclaaum with al his kynde: the Hargol and al the kinde, the Hagab & al his kinde. All other foules that moue and haue foure feete, shal be abhominacion vnto you. In such þe shal be vncleane: whosoever touch þ carcasse of them, shal be vncleane vnto the euen, and whosoever beareth the carcasse of them shal washe his clothes, and so shal be vncleane vntill euen.

* These are
creeping and
crawling
beasts, which
the the
hates them
because now
do not
knowe,

Among al maner beastes they þ haue hofes and deuide them not into two clawes, or þ chew not the cud, shalbe vncleane vnto you & al that toucheth the shalbe vncleane. And al that goeth vpon hāds among all maner beastes þ go on al foure feete, are vncleane vnto you: & as many as touch theyr carcasses, shalbe vncleane vntill the euen. And he that beareth the carcasses of them, shal washe hys clothes, and be vncleane vntill the euen, for such are vncleane vnto you.

And these are also vncleane to you amōg the thinges that crepe vpon the earth: the wesele the mouse, the tode and al hys kynd the hedgehog, the lilio, the licerte, the snail and the moule: these are vncleane to you a-

Item;

Ceremonies Leviticus

mong al that moue: and al that touch them when they be dead, shalbe vncleane vntil the eue. And whatsoeuer any of the dead carcases of them fall vpon, shalbe vncleane, whatsoeuer vessell of woode it be, or raiment, or skin, or bag, or whatsoeuer thing it be that anpe worke is wroughte withall. And they shalbe plunged in the water, & be vncleane til the euen, & the they shalbe cleane again.

Leuit. xl. b.
and .xv.

Al maner of earthen vessell wherinto any of them falleth is vncleane with al that therein is and *pe shal speake it. Al maner meat that is eaten, if any such water come vpon it, it shalbe vncleane. And al maner drinke that is dronke in al maner such vessels shalbe vncleane. And whether it be oue or kettel it shalbe broken. If or thei are vncleane, & shalbe vncleane vnto pou. Howbeit the fountaynes and welles, and poudes of water, shall be cleane. But whosoever toucheth they carcases, shalbe vncleane.

If the deade carcasse of any such fall vpon any seed vnto sowe, it shall yet be vncleane til: but if any water be poured vpon the seed and afterward the dead carcasse of the fall thereon, then it shalbe vncleane vnto pou.

If any beast of which pe may eat, dye: he that toucheth the carcasse shalbe vncleane til the euen. And he that eateth of any such dead carcasse, shall washe his clothes, & mayne vncleane til the euen. And he also that beareth the carcasse of it, shall wash his clothes, and be vncleane til euen.

ceremonies Leviticus

Al that scrauleth vpon the earthe, is ab-
hominacion, & shal not be eaten. And what
soeuer goeth vpon the best, and whatsoe-
uer goeth vpon foure oz mo fete, among al
that scrauleth vpon the earth, of that sepe B
rate not: for they are abhominable.

Make not poure soules abhominable with
nothyng that crepeth, neither make poure
sons vnclene with them: that ye shoulde be
defiled therby. For I am the lord your god,
*be sanctified therfore that ye may be holy,
for I am holi: & defile not pour soules wpyth *Leu. xix. v
anye manner thyng that crepeth vpon the l. Pet. i. d,
earth. For I am the lord that brought you
out of the land of Egypt to be poure God:
be holy therfore, for I am holi.

This is the law of beast & foule, & of al ma-
ner thyng that liueth and moueth in þ wa-
ter, & of all thyngs that crepe on the earth,
that ye may put difference betwene vnclene
and clene, and betwene the beasts that are
eaten, and the beastes that are not eaten.

The. xii. Chapter.

¶ Now howe women shuld be purged after
thei deliuerance.

And the Lord spake vnto Moyses, and A
said: speake vnto the chyldren of Is-
raell, and saye when a woman hath
conceued, and hath borne a man chyld,
she shall be vnclene seuen dayes: euen in
lyke maner as when shee is putte a parte in
tyme of her natural disease. And in þ eight
day the fleshe of the chyldes foreskyn shall
be

Ceremonies Leviticus

be cut awaye. And she shall continue in the bloude of her purifyinge. xxxiii. dayes, she shall touche no halowed thyng, nor come into the sanctuarie, vn tyll the tyme of her purifyinge bee oute. If she beare a mayde chylde, then she shall be vnclene two wekes as when she hath her naturall disease. And she shall continue in the bloude of her purifyinge. lxxi. dayes.

Luke. II. d

* And when the dayes of her purifyinge are oute: whether it be a son or a daughter, she shall bring a lamb of one yere old for a burnt offering, and a yong pigeon or a turtle dove for a syn offering vnto the doore of the tabernacle of wytnes, vnto the priest: which shall offer the before the lord, and make an attonement for hir, and so she shall be purged of hir issue of blood. * This is the law for hir that hath borne a child, whether it be male or female. But if she be not hable to bring a shepe, then let hir bring two turtles, or two yong pigeons the one for the burnt offering, & the other for the syn offering. And the priest shall make an attonement for hir, and she shall be cleane.

Leuit. v. b.
Luke. II. d

The. xlii. Chapter.

The priestes are appoynted to iudge who are keepers.

A And the lord spake vnto Moses, and vnto Aaron, saying: when ther appeareth a rising in a mans flesh, eyther a scab, or a glistering white: as though the plague of leprosy were in the skinne of his flesh, let him be brought vnto Aaron & priest,

*** Manne's**
Deut. ix. 15

or

Ceremonies Leviticus

or vnto one of his sonnes the priestes, & let the priest loke on the soze that is in the skin of hys flesh. If the herre in the soze be turned vnto white, and the soze also seme to be lower then the skin of his flesh, then it is surely a leprosy, and let the priest loke on hym, and iudge him vncleane.

the same to
the soule, &
leprosy is to
the bodye.

If ther be but a white plectke in the skin of hys flesh, and seme not to be lower then the other skin, nor the herre thereof is turned vnto white, then let the priest shut hym vp seven daies. And let the priest loke vpon him the seventh day, if the soze seme to him to abyde still, & to go no further in the skin, then let the priest shut him vp yet .vii. daies mo. And let the priest loke on him againe the seventh day. When if the soze be wared blackish, & is not growen abrode in the skinnie, let the priest make him cleane, for it is but a scurf. And let him wash his clothes, & then he is cleane: But if the scab grow in the skin after that he is sene of the prieste againe: if the priest se that the scab be growen abrode in the skyn, let him make him vncleane, for it is surely a leprosy.

If the plague of leprosy be in a mā, let him be brought vnto the priest, & let the priest se him. If the rising appere white in the skin, & haue also made the herre white, and there be rawe fleshe in the soze also, then it is an old leprosy in the skin of his flesh. And the priest shal iudge him vncleane, and shall not shut him vp, for he is vncleane.

Ceremonies Leviticus

*** Cleane.**
because the
humour is
come out of
the fleshe,
resteth on
the skynne.

If a leprosy breake out in the skyn, & couer all the skyn from the head to the fote ouer al, whatsoe uer the priest loketh, the let the priest loke vpon him. If the leprosi haue couered all his flesch, let him iudge þe disease
* cleane, for in as muche as he is altogther whyte, he is cleane. But if there be raw flesch on hym when he is sene, then he shall be vn cleane. Therefore when the prieste seeth the rawe fleshe, lette him iudge hym vncleane, for in as muche as his fleshe is rawe, he is vncleane: and it is surely a tru leprosy. But if the raw fleshe depart agayne & change in to white, then let him come to the prieste, & let the priest se him. If the soze be changed vnto whyte, let the priest iudge the disease cleane, and then he is cleane.

C When ther is a byle in the skinne of any mans flesch, and is healed, and after in the place of the byle there appere a whyte rising, either a shining white, somewhat red dysh, let him be sene of the priest. If when the priest seeth him, it appere lower then the other skyn, and the herre therof be chaunged vnto whyte, let the priest iudge him vncleane: for it is a very leprosy, that is broked oute in the place of the Byle. But if whan the priest loketh on it, ther be no whit herres therein, neither the scab lower then the other skin, and be somewhat blacke, then the priest shal shut him a part seven daies. If it sprede abroad in the meane season, the let the priest iudge hym vncleane: for it is a leprosy

leprospe. But if the gylsterpng white abide
styl in one place, and go no further, then it
is but the pynt of the byle, and the priest
shal iudge hym clene.

Whē the skyn of any mans flesch is burnt
with fyre that it be raw, and ther appere in
the burning a glistring white that is some-
what redde or altogether whyte, let the
priest loke vpon it. If the herre in þ bright-
nesse be changed to white, & it also appere
lower then the other skyn, then it is a lepro-
spe that is broken oute of the place of the
burnpng. And the priest shal iudge him vn-
clene, for it is a leprospe. But if (when the
priest loketh on it) he see there is no white
herre in the brightnes, & that it is no lower
then thother skyn, and that it is also black-
ish then let the priest shut him vp seven
daies. And if (whē the priest loketh on hym
the seuenth daie) it be growē abroad in the
skyn, let him iudge him vnclene: for it is a
leprospe. But if that brightnes abide stille
in one place, and go no further in the skyn
and be blackish, then it is but a rylpunge in
the place of the burning and the priest shal
make him clene: for it is but the pynte of
the burnpng onely.

When eþther man or woman hath a bre-
kping out vpon the head or the berd, let the
priest se it. And if it appere lower then the
other skyn, and there be therein golden her-
res and thynne, let the priest iudge hym vn-
clene, for it is a breakpunge oute of leprospe
vpon

Ceremonies Leviticus

vpon the head or beard. If (when the priest
 loketh on the breakynge out (he se it is no
 lower then thother skynne, and that there
 are blacke herres therein, let hym shut hym
 vp seuen dapes. And let the prieste looke on
 the disease the seuenth day: and if the brea-
 kyng out be gone no further, neyther be a-
 ny golde herres therein, neither the scab be
 lower then the other skyn, then let hym be
 shaven, but let him not haue the scab: and
 let the priest shut him vp. vii. daies mo. And
 let the priest loke on the breakynge out the
 vii day agayn. If the breakynge out be gon
 no further in the skin, nor moze lower then
 the other skynne, then let the prieste iudge
 hym cleane, and let him wash hys clothes,
 and then he is cleane.

If the breakynge out grow in the skin af-
 ter he be once iudged cleane, let the prieste
 shew hym. If it be grown abroad in deede in the
 skyn, let the priest seke no further for any
 golden herres, for he is vncleane. But if he se
 the scab stand still, and that ther is blak her
 grown vp therein, then the scab is healed,
 and he is cleane: & the priest shal iudge him
 cleane. If there be found in the skinne of
 fleshe of man or woman a gylstering white,
 let the priest se it. If there appeare in the
 fleshe a gylsternge whyte, somewhat blac-
 kysh, then it is but frekelles growen vp in
 the skynne: and he is cleane.

If a mans herre fall of hys head, then he
 is headbald & cleane. If his herre fal before

Ceremonies Leviticus

in his forehead, then he is forehead bauld and
 clene. If ther be in the bauldhead, or bauld
 forehead a reddeish white scabbe, then ther is
 leprosy spronge vp in his bauldheade, or
 bauld foreheade. And let the priest se it: and
 if the rising of the soze be reddish whyte in
 hys bauldhead or foreheade after the maner
 of a leprosy in the skynne of the flesh, the
 he is a leper, and vncleane: & the priest shall
 iudge vpon vncleane, for þe plage of his head.
 And the leper in whō the plage is, shall haue
 his clothes rent, and his head bare: and his
 mouth mosseld, and shall be called vnclean.
 And as long as the disease lasteth vpon him,
 he shall be vncleane, for he is vncleane, & shall
 therfore dwell alone, and euen without the
 host shall his habytacpon be.

When the plage of leprosy is in a cloth,
 whether it be linnen or wollen, pea & whe-
 ther it be in the warpe or wolf of the linnē,
 or of the wollen: eyther in a skyn, or any
 thyng made of skyn, if the disease be pale
 or somewhat reddeish in the clothe or skynne:
 whether it be in the warpe or wolfe, or any
 thyng that is made of skyn, then it is a be-
 type leprosy, and muste be shewed vnto the
 priest. And when the priest seeth the plage,
 let hym shut it vpon fewe daies, & let him loke
 on the plage the seuenth dape. If it be en-
 creased in the cloth, whether it be in þe warp
 or wolf, or in a skinne, or in any thing that
 is made of skyn, the the plage is a treating
 leprosy, and it is vncleane: and that clothe
 shall

B
 Leprosy in
 clothe.

Ceremonies Leviticus

That be burnt, eþther warpe oꝝ wolfe, whe-
ther it be wollen oꝝ lynnē, oꝝ anpe thyng
that is made of skyn wherein the plage is,
foꝝ it is a freaþngē leprose, and shall be
burnt in the fyꝛe.

If the priest se that the plage hath fretten
no further in the cloth: eþther in the warpe
oꝝ wolfe, oꝝ in whatsoeuer thing of skinnē
it be, then let the pꝛiest command them to
wash the thyngē wherein the plage is, and
let him shut it vp seuen dayes and mo. And
let þe pꝛiest loke on it agayne after that the
plage is washed. If þe plage haue not chan-
ged his fꝛshion, though it be spꝛed no fur-
ther abꝝod, it is yet vnclene. And se þe burn
it in the fyꝛe, foꝝ it is fret in ward: whether
in part oꝝ in all. But if the pꝛiest se it som
what blackish after it is washed, lette him
rent it out of the cloth, oꝝ out of the skyn,
oꝝ out of the warpe oꝝ wolfe.

And if appere any moꝛe in the clothe eþ-
ther in the warpe, oꝝ in the wolfe, oꝝ in any
thing made of skynne, then it is a waxing
plage. And se þe burne that with fyꝛe wher
in the plage is. Moꝛeouer the clothe eþther
warpe oꝝ wolf, oꝝ whatsoeuer thing of skin
it be which þe hast washed, a the plage be de-
parted fꝛom it, shall be washed ones agayne,
a the it is clene. This is the law foꝝ the plage
of leprose in a cloth, whether it be wollen
oꝝ lynnē: eþther whether it be in the warpe
oꝝ wolfe, oꝝ in any thyngē made of skyns
to iudge it clene oꝝ vnclene.

The

Cere

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**The cleansing of the leper, and of the house
that he is in.**

And the lord spake vnto Moyses, say-
ing: * this is the law for a leper whē
he shal be cleansed. He shalbe brought
vnto the priest, and the priest shall go forth
wthout the hoste and loke vpon hym. If
the plage of leprosy be healed in the leper,
then shal the priest commaund that ther be
brought for hym that shalbe cleansed two li-
uing byrds that are cleane, and cedar wood,
and a pece of purple clothe & yscope. And the
priest shal comaunde that one of the byrdes
be kylled in an erthen vessel wth renning
water. And the priest shall take the lyuynge
byrd, and the cedar wood, & the purple, and
the yscope, & shal dyppe them and the lyuynge
byrde in the bloude of the slayne byrde, & in
the rennyng water and sprynckle it vpon
hym that must be cleansed of hys leprosy se-
uen times, and cleanse him, and shal let the
lyuynge byrd go fre into the fyeldes.

And he that is cleansed shal wash his clo-
thes and haue of al hys herre, & wash hym
self in water, and thē he is cleane. And after
that he shal come into the host, but shal ta-
pe without his tent seuen daies. Whē the
seuenth day is come, he shal haue of al his
herre, both vpon hys head, and his beard, &
on hys browes: and euen all the herre that
is on him, shal be shauen of: And he shall
washe hys clothes and hys fleshe in water,

Mat. viii. 2

Mat. i. 6.

Luke. v. 6.

and. xlii. 2.

Ceremonies Leviticus.

and then he shal be cleane.

And when the eyght day is come let him take two lammes wythout blemph, and a yewelambe of a yere old wythout blemph and thye tenth deales of fine flour, for a

* Logge is meat offerpnge myngled wyth oyle, and a *
a measure logge of oyle. When let the priest þ maketh
conteyninge hym cleane, bryng the mā that is made cleane
fyr egges, with those thynges before the Lorde vnto
in greke cal the dooze of the tabernacle of witnes. And
led sextari: let the priest take one of the lammes, & offer
us, aboute hym for a trespass offerpng, and the logge
a pynte. of oyle: and waue them before the Lorde.

And then let them sle the lamb in the place where the synnofferpng and the burntoffer ring were slaine: euē in the holy place. for as the synoffring is, euē so is the trespass offerpng of the priestes, for it is most holy.

¶ Then let the priest take of the bloud of the trespass offeringe,, & put it vpon the tip of the ryght eare of him that is clesed, & vpon the thomb of his right hand, and vpon the great toe of his ryght fote. The let þ priest take of the logge of oyle, and poure it into the palme of his left hād, and dip his right finger in the oyle that is in the palme of his left hand, & let him sprinkle it with his fpynger seven times before the lord. And of the rest of the oyle that is in his hand, shal the priest put vpon the tip of the right eare of him that is clesed & vpon the thomb of his ryght hand, and vpon the great toe of hys ryght fote: euē vpon the bloud of the
trespace.

trespaceoffrynge. And the rest of the oyle þ
is in the priestes hand, he shall poure vpon
the head of him that is clenſed: and ſo ſhal
the prieſt make an attonement for him be-
fore the Lorde.

Then let the priſt offer the ſyneoffring, &
make an attonement for him that is clenſed
for his vncleenneſſe. And then let the burnt
offring be ſlaime, and let the prieſt put both
the burntoffring and the meatoffring vpon
the alter: and make an attonement for hym
and then he ſhal be clene. If he be poore and
can not get ſo much, then let hym buyng one
lamb for the ſpaceoffringe to waue it, and
to make an attonement for him, & a tenth
deale of fineſſoure mingled wth oyle for a
meatoffringe, and a logge of oyle, and two
turtle doves or two pong pigeons whych he
is able to get, and let thone be a ſynoffring,
and thother a burntoffring. And lette hym
bringe them the eyghte daie for hys clen-
ſing vnto the prieſt to the doore of the taber-
nacle of wytnelle before the Lord.

And let the prieſt take the lamb that is þ **D**
trespaceoffringe and the logge of the oyle,
and waue them before the Lord. And when
the lambe of the trespaceoffring is kyled
the prieſt ſhal take of the bloud of the tres-
paceoffring, and put it vpon the top of his
ryghte eare that is clenſed, and vpon the
thombe of his right hand, vpon the greate
toe of hys righte foote. And the prieſte ſhall
poure of the oyle into his ryght hand, & ſhal

Ceremonies Leuiticus.

Spinkle with his synger of the oyl that is in his left hand seven times befoze the lord

And the priest shal put on the oyl that is in hys hande (vpon the tip of the right eare of him that is clenfed, and vpon the thomb of his right hand, and vpon the greate toe of his right foote: euen in the place where the bloud of the trespaceoffring was put: And the reste of the oyle that is in his hande, he shal poure vpon the head of him that is clenfed: to make an attonement for him befoze the lord. And he shal offer one of the turtle doves, or of the ponge pygpons, such as he can get: the one for a synoffring, and the other for a burnt offering vpon the alter. And so shal the priest make an attonement for him that is clenfed befoze the lord. This is the law of him that hath the plage of leprosy, whose hand is not able to get that be-
E longeth to hys clenfing.

And the lord spake vnto Moses & Aaron saying, whē ye become vnto the land of Canaā, whych I geue you to possesse: if I put the plage of leprosy in the house of the lāde of your possesse, let him that oweth the house go & tell the priest, saying: me thynke that ther is as it wer a * leprosy in þ house. And the priest shal commaund them to rydde all thyng forth of the house, befoze the priest, enter to see the plage: that he make not all that is in the house vncleane, and then the priest shall go in, and se the house.

If the priest se that the plage is in þ wal-
les

* By lepro-
sy is vnder-
stād corrup-
cion, infec-
tion, ruyll
appt, and
such lyke.

Ceremonyes


Leuiticus.

les of the house, and that there be holowe
 strakes pale or red, which seme to be lower
 the the other partes of the wal, then let the
 priest go out at the house doores, and shutte
 vp the house for vii. dayes. And let þ prieste
 come again the seuenth day and se it, if the **A**
 plage be increased in the wales of þ house,
 let the priest command them to take away
 the stones in which the plage is, and let the
 cast them in a foule place wpythoute the cy-
 ty, & scrape the house wpythin roundabout:
 and poure out the dust without the cty in
 a foule place. And let them take other sto-
 nes, and put them in the places of these sto-
 nes, and other morter, & plaster the house
 wpyth. If now the plage come agayne, and
 bryke out in the house, after that thei haue
 taken awaye the stoonies, and scraped the
 house, and after that the house is plasted
 a newe, let the prieste come and se it. And if
 then he percepue that the plage hath eaten
 further in the house, it is a fretynge leprosy
 that is in the house, & it is vncleane. Then
 they shall bryake doune the house: both sto-
 nes, timbre, and al the morter of the house,
 and carpe it forth of the ctye vnto a foule
 place. Moreover he that goeth into the
 house all the while it is shut vp, shal be vn-
 cleane tpyll nyghte. And he that slepeth in
 the house, shal wash his cloths, and he also
 þe eateth in the house, shal wash his clothes
 But if the prieste come and see that the **B**
 plage hath spred no further in the house af

Ceremonies Leviticus

ter it is new plasted, then let hym make it clene, for the plage is heled. And lette hym take to clense the house wpyth: two birdes, cedar wood, purple cloth: and psope. And let him kyl one of the byrdes in an earthen vessell wpyth runnyng water: and take the cedar wood, the psope, the purple, and the lyupng byrd, and dyppe them in the blood of the slayne byrd, and in the runnyng water, and sprynckle vpon the house seven tymes, and clense the house wpyth the bloude of the byrde, and wpyth the runnyng water and wpyth the lyuynge byrde, and wpyth the cedar wood, and the psope, and the purple cloth, And he shall let the lyupnge byrd fle forth of the towne into the wild felds, and so make an attonement for the house, and it shall be clene. This is the law for all manner plage of leprosy and bickng out, and of the leprosie of cloth and house, and of ringes, scabbes, and gylsterynge whyte, to teache when a thng is vncleane or cleane. This is the law of leprosy.

The .xv. Chapter.

 The maner of purgng the vncleane both of men and women.

AND the Lorde spake vnto Moses & Aaron, saying: Speake vnto the chyldre of Israel, & say vnto them: every man that hath a runnyng pssue in hys flesch, is vncleane by reason of his pssue And here by shall it be knowen when he is vncleane. If his fle hrun, or if his fle be congele by the

the reason of hys pſſue, then he is vncleane. Euerie couche wheron he lyeth, and euerie thyng wheron he ſytteth, ſhall be vncleane. He that toucheth hys couche, ſhall waſhe his cloths, and bath hym ſelfe wpth water and be vncleane tpll the euen.

He that ſytteth on that wheron he ſate, ſhal waſhe hys clothes, and bath him ſelfe wpth water, & be vncleane vntyl the euenyng. And he that toucheth his fleſhe, ſhal waſh hys clothes, and bath him ſelfe in water, and be vncleane vnto the euen. If any ſuch ſpyt bpon him that is cleane, he muſte waſh his clothes, and bath him ſelfe in water, and be vncleane vntil euen.

And whatſoever ſadel that he rideth by ſhal be vncleane. And whoſoever toucheth any thyng that was vnder him, ſhal be vncleane vnto the euen. And he ſ beareth any ſuch thynges, ſhall waſhe his clothes, and bath hym ſelfe in water, and be vncleane vnto the euen: & whatſoever he toucheth (if he haue not fyrſt waſhed hys handes in water) muſt waſhe hys clothes, and bath hym ſelfe in water, and be vncleane vnto ſ euenyng. * And if he touch a beſſel of earthe, it ſhal be broken: and all beſſels of woode, and. *leul. vi. c.* *and. xi. f.* ſhal be rynſed in water.

When he that hath a pſſue is cleaſed of his pſſue, let him numbre ſeuē daies after he is cleane, and waſhe his clothes, & bath hys fleſhe in runnyng water, and then he is cleane. And the epght daye let him take

two turtle doves, or two yonge pyggons,
and come befoze the Lord vnto the doze of
the tabernacle of witnes, & giue them vnto
the priest. And the priest shal offer them, the
one for a synoffring: & the other for adurnt
offring: and make an attonement for hym
before the Lorde concernynge his pssue.

If any mans sede depart from him in his
sleepe, he shall wash hys fleche in water, and
be vncleane vntylt euen. And al the clothes
of furre, wheron such sede chanceth, shal
be washed with water, and be vncleane vn-
to the euen. And if a woman lye wpyth such
person, they shall washe them selues wpyth
water, and be vncleane tyll euen.

When a womans natural course of bloud
runneth, she shall be put a parrte. vii. dayes
& who soeuer toucheth hyr, shalbe vncleane
vnto the euen. And all that she lyeth or sit-
teth vpon as long as she is put a parte, shal
be vncleane. And whosoever toucheth hyr
couche, shall washe hys clothes, & bath him
selte with water, & be vncleane vnto the eue.

And whosoever toucheth any thyng & she
late vpon, shal washe hys clothes, & washe
him self also in water, and be vncleane vnto
the euen: so & whether he touch hyr couche
or anye thyng wheron she hath spitten: he
shalbe vncleane vnto the euen: and if a man
lye wpyth hyr in the meane tyme, he shall be
put a parte as well as she, and shall be vn-
cleane seven dayes, & al hys couche where-
in he sleapeth shalbe vncleane.

When

When a womans bloude runneth longe tyme, beyond þ time of hir natural course: as long as hyr vncleennes runneth, she shal be vncleane, after the maner as when she is put a parte. Al hyr couches wheron she lieth (as lōg as hir pssue lasteth) shalbe vnto hir as hir couch, when she is putte a parte. And what soeuer she siteth vpon, shalbe vncleane as is hir vncleenes whē she is put apart. And whosoever toucheth them, shalbe vncleane, and shall washe his clothes, and bath hym selfe in water, and be vncleane vnto euen.

But if she be cleane of hyr pssue, lette hir count hyr. vii. dayes, after that she is clene. And the eyght day let hyr take two turtles or two yong pygpons, and byng the vnto the prieste vnto the doore of the tabernacle of witnes. And the prieste shal offer the one for a sinoffring, & þ other for burnt offering: and so make an attonement for hir before the lord, concerninge hir vncleane issue. Make the chyldren of Israel to kepe them selues from theyr vncleennes, that they dye not in their vncleennes: whē they haue despyled my habytacyon that is amonge them.

This is the law of him that hath a runnyng soze, and of hym whose sede runneth from him in his sepe, and is despyled therewith, and of hyr that hath an issue of bloud as long as she is put a parte, and of whosoever hath a runnyng soze, whether it be mā or womanne, and of hym that slepeth with hyr that is vncleane.

The

¶ What Aaron muste doo or he entre into the holy place. The cleansing of the sanctuary of holy place. Of the feast of cleansing Aaron confesseth the synnes of the chyldren of Israel ouer the liue goate and putteth them vpon hys heade.

¶ *Leuit. xvi.*

AND the Lord spake vnto Moses^a after the death of the two sons of Aaron, when they had offered before the Lord and dyed: And he sayde vnto Moses: Speake vnto Aaron thy brother, that he go not at al tymes into the holy place, that is within the vayle that hangeth before the mercy seat, which is vpon the arke that he dye not. For I wyll appeare in a cloude vpon the mercy seate.

But on this maner shal Aaron go into the holy place: with a bullocke for a syn offering and a ram for a burnt offering. And he shall put the holy linnen albe vpon him, and shal haue a linen breeche vpon his flesh, and shal gird hym wpth a linnen girdel, and put the linnen miter vpon his head: for they are holy raymentes. And he shall wash hys flesh with water, and put them on. And he shall take of the multitude of the children of Israel two he goates for a syn offeringe and a Ram for a burnt offering.

B And Aaron shal offer the bullocke for hys syn offering, & make an attonement for him and for his house. And he shal take the two goates, and p^resente them before the lord in the

Ceremonies Leuitiens

the doore of the tabernacle of wptnesse. And Aaron shal caste lots ouer the two goates: one lot for the Lord, & an other for a scapegoate. And Aaron shal bynge the goate vpon which the Lords lot fel, and offer him for a synoffring. But the goate on whych the lot fell too escape, he shall set alpye before the Lord to reconple wpth, and to let hym go free into the wylde nesse. And Aaron shall bynge the bullocke of hys synoffring, and make attonement for him selfe and for his housholde and kyll hym.

And then he shal take a censer ful of burning coles out of the altare that is before the Lord, & his handful of swete incense beaten smal and byng them within the vayle, and put the incense vpon the fyre before the Lord: that the cloude of the incense maye couer the mercy seat, that is vpon the wptnes that he dye not. * And he shall take of the blood of the bullock, & spynkle it with hys synger before the mercy seat eastward: euen seuen tymes.

Heb. xi. c.
and. x. a.

Then shal he kyll the goate that is the peoples synoffring, & bynge his blood wpth in the vayle, & do wpth his bloude as he dpyd with the blood of the bullock, and let hym spynkle it toward the mercy seat, and before the mercy seat, and reconple the holy place from the vncleynesse of the chyldren of Israel, and from theyr trespasses and al theyr syns. And so let him do also vnto the tabernacle of wptnes that dwelleth wpth them,

them, euen among theyr vncleanneses.

Leu. i. 9

D * And ther shalbe no person in the tabernacle of witnes, when he goeth in to make an attonemēt in the holy place, til he come forth agayn. And he shal make an attonemēt for him selfe & his household, and al the multitude of Israel. Then he shal go forth vnto the aultare that standeth before the Lorde, and cense it, and shal take of the bloude of þ bullock, and the gote, and put it on the hornes of the aulter roundabout, and spraynkle of the bloud vpon it with his finger seuen times, and cense it, & halowe it from the vncleanness of the chyldren of Israel.

And when he hath censed the holy place & the tabernacle of wptnes and the altar, let him bryng the lpye gote, and let Aaron put both hys handes vpon the head of the lpye gote, and confes ouer hym al the mysdoes of the chyldren of Israel, & their trespasses and al their sins: and let him put the vpon the head of the gote, and send him away by the handes of one that is acquainted in the wylde nesse. And the gote shal beare vpon him al their mysdoes into the wilderness, and he shal let the gote goo fre in the wilderness.

E And let Aarō go into the Tabernacle of wptnes, and put of the linnen clothys which he put on when he wēt into the holy place, and leaue them ther. And let him wash hys fleshy wpth water in the holy place, and put on

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on his owne raiment, and then come out & offer his burnt offering & the burnt offering of the people, and praye for him selfe & the people, and the fat of the sinne offering let him burne vpon the alter. And let him that caried forth the scape goate, wash his clothes and bath his selfe in water, and then come into the host agayne.

And the bullocke of the synofferyng and the goate of the synofferyng (whose blood was brought in to make an attonement in the holy place) let one carpe forth wpythout the host and burne wpyth fyre: both theyr skynnes, ther flesh and their donge. And let him that burneth them, washe hys clothes and bath his selfe in water, and so come into the host agayne. And this shalbe an ordinance for euer vnto you. And euē in the tenth day of the seuenth moneth, ye shal hūble your soules and shal do no worke at al: whether it be one of your selues or a straunger that sojourneth among you, for that dai shal an attonement be made for you to cleanse you from al your synnes before the Lorde, and ye shall be cleane. It shall be a Sabbath of rest vnto you, and ye shall humble your soules, and it shal be an ordinaunce for euer. And the priest that is anointed and whose hand was filled to minister in hys fathers seide, shal make the attonement and shal put on the holy linnen clothes and holy vestimentes and shal repourge the holy sanctuary and the tabernacle of wytnes & the
altare

Ceremonies Leviticus

altier, and shal make attonement also for the priestes and al the people of þ cōgregation. And thys shalbe an euerlastynge ordynauce vnto pou to make attonement for the chyldren of Israel for all they synnes ones a yere, & it was done euen as the lord commaunded Moyses.

The .xvii. Chapter.

All sacrifice must be brought to the doore of þ tabernacle. To deylls may they not offer. Blud and all karene is forbydden them.

And the lord talked with Moyses, saying: speake to Aaron and hys sons, and vnto all the chyldren of Israel, and tel them, this is the thing which þ lord charged, saying: what soeuer he be of the housle of Israel, þ killeth an oxe, lambe or gote, in the host or out of the hoste, & bringeth them not vnto the doore of the tabernacle of wytnes, to offer an offryng vnto the lord, before the dwelling place of the lord, bloude shal be imputed vnto that man, as though he had shedde bloud, and that man shal peryshe from hys people.

Wherfore let the chyldren of Israel bring their offeringes, that they offere in the wild field, vnto the lord: euen vnto the doore of the tabernacle of wytnes, & vnto the priest, and offer them for the peace offryngs vnto the Lord. And the priest shal sprynkle the bloude vpon the altier of the Lord in the doore of the tabernacle of wytnes, & burne the fat to be a swete sauoure vnto the lord.

And

Ceremonies Leviticus

And let them no more offer theyr offrings
vnto *deuils, after whō they go an hoynge
And this shalbe an ordinaunce for euer vn-
to you, thoroowout your generacions.

* That is
let no man
offer to any
other, or in
any other
lyste then
scriptures
teacheth.

And thou shalt saye vnto them: whatso-
euer man it be of the house of Israel, or of
the straungers that soiourne amonge you,
that offereth a burnt offering, or any other
offering, and byngeth it not vnto the doore
of the tabernacle of wptnesse to offer vnto
the Lord, the same shal perish from hys peo-
ple. And whatsoeuer man it be of the house
of Israel, or of the straungers that soiourne
amonge you that eateth any maner of blud
I wyl set my face against that soul that ea-
teth blud, & wil destroy him out of his pro-
ple, for the life of the flesh is in the bloud, &
I haue giuen it vnto you vpon the alter, to
make an attonmēt for your souls, for blud
shal make an attonement for the soul. And
therfore I said vnto the children of Israel:
se no soul of you eat blud, ne any stranger
that soiourneth amonge you.

Whatsoeuer man it be of the chyldzen of
Israel, or of the straungers that soiourne
amonge you: that hunteth and catcheth a
ny beast or foule that may be eaten, he shal
poure out the bloud and couer it with erth,
for the lyfe of all flesh is in the bloud, ther-
fore I sayd vnto the children of Israel *ye
shal eat the bloude of no maner of fleshe,
for the lyfe of al flesh is in hys bloude, and
whosoever therfore eateth it, shal perishe.

And

A bone. iii. s

Ceremonies Leviticus

And whatsoeuer soule it be that eateth
which dyed alone oz that whiche was torn
with wild beasts: whether it be one of your
selues oz stranger, he shall washe hys clo-
thes, and bath hym selfe in water and shall
be vncleane vnto the euen, and then is he
cleane. But if he wash them not, nor wash
hys flesh, he shall beare hys synne.

The .xxiii. Chapter.

¶ What degrees of kynred may marve toge-
ther and what not.

AND the Lorde talked wpth Moses,
saying: speake vnto the chyldren of
Israel: & shew them, I am the Lorde
your God. Wherfore after the doings of
the lād of Egypt wherein ye dwelt, se ye do
not: nor after the doings of the land of Ca-
naan, whypther I wyl brynge you: neyther
walke ye in theyr ordynaunces* but do af-
ter my iudgementes, and kepe myne ordy-
naunces, to walke therein. For I am the
Lorde your God. Kepet herefore myne or-
dynaunces, and my iudgementes, whypche
if a man do, he shall lpyue therebp: for I am
the Lorde.

Se ye go to none of your nyghest kintred
for to vncouer their secretes, for I am the
Lorde. The secretes of thy father, and thy
mother, se thou vnhylle not: he is thy mo-
ther, therfore shalt not thou dyscouer hys
secretes. The secretes of thy fathers wyfe,
shalt thou not dyscouer, for they are thy fa-
thers secretes. Thou shalt not discouer the
pyppete

Rom. x. a.

Gala. iii. b.

Eze. 4. 5. b.

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Ceremonies Leviticus

pruities of thy sister, the daughter of thy father or of thy mother : whether she be borne at home or without. Thou shalt not uncover the secrets of thy sonnes daughter, or thy daughters daughter, for that is thynne own pruitie. : Thou shalt not uncover the secrets of thy fathers wifes daughter, whiche she bare to thy father: for she is thy sister: Thou shalt therefore not discover hyr secrets. Thou shalt not uncover the secrets of thy fathers sister, for she is thy fathers nexte kynswoman. Thou shalt not discover the secrets of thy mothers sister, for she is thy mothers nexte kynswoman.

Thou shalt not uncover the secretes of thy fathers brother: that is, thou shalt not go into hys wyfe, for she is thynne awnte. Thou shalt not discover the secrets of thy daughter in lawe, she is thy sonnes wyfe: therefore uncover not hyr secretes. Thou shalt not unhill the secretes of thy brothers wife, for that is thy brothers pruptie. Thou shalt not discover the prupties of the wife & hyr daughter also, neyther shalt thou take hyr sons daughter, or hir daughters daughter, to uncover theyr secretes, they are hyr nexte kynne, it were therefore wyckednesse. Thou shalt not take a wyfe and hyr sister therto, to bere hir that thou wouldest open hyr secretes as long as she liueth. Thou shalt not go vnto a womā to uncover hyr pruitie, as long as she is put a part for hyr uncleannes. * Thou shalt not

Leuit. xv. d

Bb.i.

lye

Ceremonies Leviticus

* See de sig
misseth chyl:
dyen.

Ipe wpyth the neyghbours wyfe, to defile
thy selfe with hyr. Thou shalt not geue of
thy * seede to offer it vnto Moloch, that
thou defyle not the name of thy God, for
I am the Lorde.

Thou shalt not lie wpyth mankynd as th
womankind, for that is abhominacion.

Thou shalt lie wpyth no maner of beast, to
defile thy self therewith, neyther shall anye
woman stande before a beaste to lye down
thereto, for that is abhominacpon.

D Defyle not your selues in anye of these
thyngs, for with al these thinges are these
naciōs defiled which I cast out before you,
and the land is defiled, and I wil visit the
wyckednes thereof vpon it, and the lande
shal spewe out her inhabyters. * Keepe ye
therfore mine ordynances and iudgments,
and se ye do none of these abhominacions,
neither any of you, nor any straunger that
soiourneth among you (for all these abho-
minacions haue the men of the lande done
which were there before you, and the land
is defiled) lest the land spewe you out whē
ye haue defiled it, as it spewed out the naci-
ons that were ther before you. For whoso
euer shal cōmit any of these abhominaciōs,
the same soules that do them shall perishe
fro the people. Therfore se ye kepe myne
ordynances, that ye cōmit none of these ab-
hominable customes which were cōmpted
before you: that ye defyle not youre selues
therewith for I am the lord your God.

The

Leuit. xx. d

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The Notes

(a) Under thys name **Holoch**, is forbydden al maner of Idolatre, specially the offeringe of chylde therunto for that was abhominable be fore the Lord. **Holoch** was an Idole of schyl- den of Ammon whose Image was holow, ha- uing in it. vii. closets. One was to offer ther in fine flour, an other for turtle doves, the third for a shepe the fourth, for a ram, the fyfte for a calfe, the syxt for an ore. And for him that wold offer his son, was opened .p. vii. closet. And the face of thys Idole was lyke the face of a calfe hys hand made playne redye to receyue of them that stode by.

The .xix. Chapter.

CA repertyon of certayne lawes pertaining to the ten com sundemets, A consideracyō for the poe. How we ought to iudge rightuous- ly. How we oughte not to be auenged: wytych craft is forbydden.

AND the lord spake vnto Moyses, sai- yng: speke to al the multitude of the children of Israel, and say vnto the: Be holpe for I the Lord your God am ho- ly. Sey feare euery man his father and his mother, and that ye kepe my Sabbothes for I am the Lord your God. Ye shal not turne vnto the pdols, nor make you Gods of metal: I am the Lord your God.

When ye offer your peaceoffringes vn- to the lord, ye shal offer them that ye may be accepted. And it shal be eaten the same daye ye offer it and on the morow, but what soeuer is left on the thirde day shal be burnt in the fyre. If it be eaten the thyrde daye, it

Wb. ii.

shal be

Leut. xl. 9
1. Pet. i. 5

Ceremonies Leviticus

shal be vnclene & not accepted. And he that eateth it shal bere hys syn, because he hath defiled the halowed things of the lord, and that soule shal perperse from hys people.

Is
Leu. xiii. d.

¶ When ye reape doune the ripe corne of your land, ye shal not reape doune the uttermostte borders of youre fyeldes, neyther shalt thou gather that is left behynd in thi harvest. Thou shalt not plucke in al thi vineyarde cleene, ne gather in the grapes that are ouer scaped, But þ shalt leaue the for þ poze & stranger. I am the Lord your god.

Mat. v. f
Ecc. x. b.
Deute. v. a

Ye shall not steale neyther lye, neyther deale falselye one wyth an other*. Ye shall not sweare by my name falsly, that thou defileste not the name of thy God, I am the

I Lord. Thou shalt not begile thy neyghbour with cauillacions, neither rob him violent lye, neyther shal the workmannes laboure abyde with þ vntil the mornig. Thou shalt not curse the deafe, neyther put a stöblyng blocke before the blynd, but shalt fear thy God. I am the lord. Ye shall do no vnrighteousnes in iudgemēt. * Thou shalt not fauour the poze nor honoure the mighty, but shalt iudge thy neyghboure ryghtuously.

* **Deut. i. c.**
and .xv. c
Iaco. i. b

Thou shalt not go vp, and down a preue accuser among þ people, nether shalt thou helpe to shed the blood of thy neyghbour. I am the Lord. * Thou shalt not hate thy brother in thyne hert, but shalt in any wise rebuke thy neyghbour, that thou bear not syn for hys sake. * Thou shalt not avenge

* **1. Joh. ii. b**
and. iii. c.

mat. xviii. c.

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thy selfe nor beare hate in mynde agaynst
the chyldren of thy people, but shalt loue
thy neighbour as thy selfe, I am the Lord.

Luk. xlii. 9

Kepe mine ordināces. Lette none of thy
cattel gender wpyth a cōtrary kind, neither
sow thy feld wth mingled seede, nether shalt
y put on any garmente of linnen & wollen.

* We maye
not myngle
oure good
works with
hypocrisie,

If a man haue to do with a woman that is
bound and hath bene medled wpythal of an
other man whpyche nether is boughte nor
freedome gyuen her, there shall be a payne
hpon it, but they shall not dye, because she
was not made free. And he shall bypunge for
hys trespass offering vn to the Lord, euen
vnto the doore of the tabernacle of wit-
nesse, a Ramme for the trespass offering.

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And the priest shall make atonemēt for him
wth the Ram of the trespass offering before
the Lord, for hys synne whpyche he hathe,
done, and it shall be forgyuen hym, concer-
nyng the synne whpyche he hath done.

D

And when ye come to the land, and haue
planted al maner of trees wherof mē eate
ye shall hold them vncircumcised as concer-
ning their faute, euen thre yere shall they be
vncircumcised vnto you & shall not be eten
of, and the fourth yere al the frute of them
shall be holpy & acceptable to the lord. And y
the fift yere may ye eate of the frute of the
& gather in the increase of the: I am y lord
your God. * Ye shall eate nothyng wpyth
the bloude, ye shall vse no wpytchecraftē,
nor obserue dysmalle dayes, ye shall

* Le. xlii. 9

Wb. iii,

not

Ceremonies Leviticus

not round the lockes of poure heades neyther shalt thou mar the tuskes of thy beard.

If thou shalt not rent your flesh for any soules sake, nor print any marks vpon you: I am the lord. Thou shalt not pollute thy dough, & thou woldest maintaine her to be an hoze: lest the land fall to whoredome, and ware full of wyckednesse. Se ye kepe my sabothes and feare my sātuarpe: I am the lord. Turne not to them that worke woth spirites, ne regarde them, that obserue dismal dayes: that ye be not defiled by them, for I am the Lord your god.

Exod. xx. 10 **I**f thou shalt ryse vp before I hoze heade, reuerence the face of the old mā, & dread thy god, for I am the lord. * If a stranger sojorne by the in your lād, se ye vere hym not: But let the stranger that dwelleth w you, be as one of yowre selues & loue hym as thy selfe for ye wer strangers in the land of Egipte. I am the Lord your God.

Ye shall do no vnryghtuousnes in iudgemente neyther in mete or weight, or measure. But ye shall haue balāces, true weights, a true Epha, and a true Hyn. I am I lord your God which brought you forth of the land of Egipt, that ye shuld obserue all myne ordinaunces and iudgemētis and kepe them: I am the lord.

The. xx. Chapter.

They that giue of theyr sēde to Molochē shall die therefore. Other goodly lawes necessarye to be vsed in commune wealthes.

And the lord talked with Moſes, ſay-
ing: tel the children of Iſrael, whoſo
euer he be of þ childre of Iſrael or of
the ſtraungers that dwel in Iſrael, that gi-
ueth of hys ſede vnto Moloch he ſhal dye
for it: the people of the land ſhal ſtone him
with ſtones. And I wyl ſet my face vpon þ
the felow, and wyl deſtroy him fro his peo-
ple becauſe he hath giuen of his ſede vnto
Moloch, to defile my ſanctuary & to polute
my holpe name. And though the people of
land hide their eyes from that felow, when
he giueth of his ſede vnto Moloch, ſo that
they kpl hym not: yet I wil put my face vpon
that man and vpon his generacion, and
wil deſtroye hym and al that go a hoynge
wþ hym and commit hozedom with Mo-
loch from their people

If anye ſoule turne him to enchanters or
expounders of tokens and go a hoynge af-
ter them, I wil put my face vpon þ ſoule &
wyl deſtroye him from his people. Sancty-
fy your ſoules therfore, and be holy, for I
am the lord your God. And ſe ye kepe mine
ordnances and do them. For I am þ lord
which ſanctify you.

Whoſoeuer curſeth hys father or mother
ſhal die for it, his blud on his head, becauſe
he hath curſed his father or mother.

He that breaketh wedlocke with an other
mans wyfe ſhal dye for it, becauſe he hath
broke wedlock with his neyghbours wife,
and ſo ſhal ſhe lykewyſe.

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If a man lye wpth hys fathers wife, & vn-
couer his fathers secretes, they shall bothe
dye for it, their blood be vpon theyr heads.

If a man lye with his daughter in lawe
they shall dye, both of the, thei haue brought
abhomynaciō, theyr blood vpon their heads.

Buggery

If a man lye wpty mankind after the ma-
ner as with woman kynde, they haue both
committed abhomynacion and shall dye for
it. Theyr bloude be vpon their heades.

W If a man take a wife and hit mother ther-
to, it is wyckednes. Men shall burne with
fire both hym and them, that ther be no wy-
kednesse among you.

If a man lie with a beast he shall die, and
ye shall slep the beast.

If a woman go vnto a beast & lye downe
thereto: thou shalt kyll the woman and the
beast also, they shall dye, and their blood be
vpon theyr heades.

C If a mā take his sister, his fathers daugh-
ter or hys mothers daughter: and se hi se-
crets & she se his secrets also: it is a wic-
ed thing. Therefore let them perish in y sighte
of their people, he hath sene hys sisters se-
cretnes, he shall therefore beare hys synne,

Incest.

If a man lye wpth a womā in time of hyr
floures, and vncouer hit secretes and open
hyr fountayne, and she also open the foun-
taine of hyr bloude, they shall both perpe-
trare from the people.

Thou shalt not vncouer the secretes of thy
mothers sister, nor of thy fathers sister, for
he

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he that doth so, vncouereth hys nexte kyn:
and they shall beare thep: in scoopnge.

If a man lie with hys vncles, wife he hath
vncouered hys vncles secretes, they shall
beare thep: sonne, and shall dye childlesse.

If a man take hys brothers wife, it is an
vncleue thing, he hath vncouered hys bro-
thers secrets, they shall be childles therfore.

Leu. xviii. 9

* Se ye kepe theretore all mine ordinaun-
ces and al my iudgementes, and that ye do
them, that the lande whether I brynge you
to dwel therin, spew you not out. And se ye
walke not in the maners of þe nacions whi-
che I cast out before you, for they comitted
al these things, and I abhorred them.

D

But I haue sayed vnto you, that ye shall
enioy thep: land, and that I wil giue it vn-
to you to possesse it: a lande that floweth
milk and honny. I am the lord your God,

which haue diuided you from other nacions
* þe should put dyfference betwene cleue
beastes and vncleue, and betwene vncleue
soules, and them that are cleue. Make not
your soules therfore abhomyable wth bea-
stes and soules, and wth al maner thinge
that creepeth on the grounde, which I haue
seuered vnto you to hold them vncleue. Be
holpy vnto me, for I the Lord am holpy, and
haue seuered you from other nacions: that
ye shuld be mine.

Leu. xi.

De. xvi. 6

* If ther be a man oz womanne that wor-
keth with a spirite oz that expoundeth to-
kens, they shall die for it. Menne shall stone
theym

1. Re. xviii

Ceremonies Leviticus

theim with stones, and they? bloude shal be
vpon them.

The .xxi. Chapter.

¶ The priestes forbidden to be at the death of
any of his people a few of his kinne excepte.
Priestes may not be shaven nether on þ head
nor on the bearde. The priestes wyfe must be
a mayde. The priestes daughter maye not be
an harlot.

*** The prie-
stes muste
sende onely
to they?
owne voca-
cion.**

AND the Lorde sayed vnto Moyses:
speake vnto the priestes, the sonnes
of Aaron, & say vnto the. A priest shall
not defile him selfe at the * death of any of
his people, but vpon his kyn that is nyghe
vnto him: as his mother, father, son, dought
ter & brother: & on his sister as long as shee
is a maid and dwelleth nigh him, & was ne
uer geuen to a man: on her he maye desyle
him selfe. But he shal not make him self vn
cleane vpon a rular of hys people to polute
him selfe withal.

They shall make them no baldnes vppon
their heades, or shawe of the lockes of their
beardes, nor make anye marches in theyre
flesh. They shalbe holy vnto their god, and
not polute þ name of their god, for the sacri
fices of the lorde, & the breade of their God
they do offer: therfore they must be holy.

¶ They shall take no wyfe that is an hoor
or polluted, or put from her husbande: for a
pnest is holy vnto his God. Sanctifie hym
therfore, for he offereth vp the breade of God
he

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he ſhal therfore be holpe vnto the, for I the Lord which ſanctifye you, am holy

If a priests daughter fall to play the hoze ſhe poluteth hyr father, therfore ſhe ſhal be burnte wpth fyre.

That is the high priett among hys bre- then, vpon whoſe heade the anointing oil was poured, and whoſe hand was filled to put on the veſtiments, ſhal not vncouer his head, nor rent his cloths, neither ſhal go to any dead bodye, nor make him ſelf vncleane not on his father or mother, neither ſhal go out of the ſanctuary, that he deſile not the holy place of his god, for the crowne of the anointinge oile of God, is vpon him. I am the Lorde. He ſhall take a maide vnto, hys wyfe: but no widow nor deuorſed, nor deſpyled hooze. But he ſhall take a mayde of hys owne people to wyfe, that he deſile not his ſede vppon his people: for I am the Lorde whych ſanctifye hym.


And the Lord ſpake to Moſes, ſayinge: ſpeake to Araon, and ſaye: No man of thy ſede in theyr generaciōs that hath any deformitie vpon him, ſhall preace to offer the bread of his God: for none that hath anye blempe ſhall come neare: whether he be blynd, lame, ſnotnoſed, or that hath anye myſhappe membre, or broken ſoted, or broken handed, or croke backed, or perlepd, or gogelped, or maungye, or ſkaulde, or hath hys ſtones broken.

No man that is deformed of the ſede of Aaron

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Aaron the priest, shal come nigh to offer the sacrifices of the Lorde. If he haue a deformyte, he shal not preace to offer the bread of his God. Notwithstanding he shal eate the breade of hys God: euen as well of the most holy, as of the holy: but shal not goo in vnto the vayne, nor come nyghe the aul-tare, because he is deformed, that he polute not my sanctuary, for I am the Lorde that sanctifie thē. And Moses tolde it vnto Aaron, and to his sonnes, and vnto al the children of Israel.

The. xii. Chapter.

 What maner persons soughte to abstayne from eating the thyngs that were offred. How what, and when they shulde be offred.

A And the Lorde comened with Moses, sayinge: bid Aaron & his sonnes that they absteyne from the halowed thynges of the chyldren of Israel whiche they haue halowed vnto me, & they polute not my holy name: for I am the lord. Say vnto them: whosoever he be of all your seed amonge your generation after you: that goeth vnto the halowed thynges whych the chyldren of Israel shal haue halowed vnto the Lorde, his vncleannes shal be vppon him: & that soule shal perish forth of my sighte. I am the Lorde.

None of the seed of Aaron that is a leper, or that hath a running sore, shal eate of the halowed thyngs tyll he be clene. And whosoever toucheth any vncleane soule, or man whose

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whose sede runneth from him by nyght, or
whosoever toucheth any worme that is vn-
cleane to him, or man that is vncleane to him
whatsoever vncleanness he hath: the same
soule that hath any such thynge, shal be vn-
cleane vntyll euen, and shal not eate of the
halowed thynge vntyll he haue washed his
flethe wpth water. And then when the sun
is downe, he shal be cleane, and shall after
ward eat of the halowed thynge: for they
are hys fode. * Of a beast that dyeth alone
or is rent wpth wylde beastes, he shall not
eate, to defyle hym selfe therewyth: I am
the Lord. But let them kepe therfore myne
ordynance, leaste they lade synne vppon
them, and dye therein, when they haue de-
filed them selues: for I am the Lord which
sanctifye them.

Exo. xxii. d.
Eze. xliii. g.

There shal no straunger eate of the halo-
wed things, neither the priestes gest, or his
hyred seruaunte. But if the priest bye anpe
person with monye, he maye eate of it, and
he also that is borne in his house, maye eate
of hys bread. If the priestes daughter be ma-
rried vnto a straunger, she maye not eate of
the halowed heueoffryngs. Not wpthstan-
dyng if the priestes daughter be a wido we
or deuorced, and haue no child, but is retur-
ned vnto hys fathers house again, she shal
eat of hir fathers bread as wel as she did in
hys yowth. But ther shal no straunger eate
therof. If a mā eat of the halowed thynge
vnwittingly, he shal put þ fyft part thereon
to,

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to, & make good vnto the priesse þ̄ halowed thyng. And let the prieses se, that they de-
fyle not the halowed thynges of the chyldren of Israel, whych they haue offred vnto the Lord, lest they lade them selves with mysdoynge and trespase in eatynge the halowed thynges, for I am the Lord whych halowe them.

I And the Lord spake vnto Moses, saying speake to Aaron and his sonnes, and to all the children of Israel and say vnto them, whatsoeuer he be of the house of Israel or stranger in Israel that wil offer his offering whatsoeuer vow or fre wil offering it be whiche they wil offer vnto the Lord for a burnt offering to reconcile them selues, it must be a male without blemish of the open, shepe, or goates, let them offer nothing that is deformed, for they shal get no fauoure.

If a man wil offer a peaceoffering vnto the Lord and seporate a bowe or a frowell offering of the open or the flocke, it must be without deformitie, that ye mai be accepted

There may be no blemish therein: whether it be blind, broken, wounded, or haue a wen or be maungi, or scabbed, se ye offer no such vnto the Lord, nor put an offering of anye such vpon the altare vnto the Lord.

D An ore or a shepe that hath anye membre oute of propozcion, mayest thou offer for a frowell offering: but in a bowe it shal not be accepted. Thou shalt not offer vnto the Lord that is brused, broken: plucked oute

Ceremonies Leviticus

or cut awape, neither shalt make any such
in your land, neither of a straungers hande
Shall ye offer an offerynge to poure God of
anye suche. For they marre all in that they
haue deformities in them, and therfore can
not be accepted for you. And the lord spake
vnto Moses, saying: when an ore, a shepe
or a goat is brought forth, it shalbe seuen
dayes vnder the dame. And from the eighte
daye forth, it shal be accepted vnto a gyfte
in the sacrifice of the Lord. And whether
it be ore or shepe, ye shal not kyll it and by
pong both in one daye.

When ye will offer a * thanckeofferynge
vnto the Lord, ye shall soo offer it, that ye
may be accepted. And the same day, it must
be eaten by, so that ye leaue none of it till
the morowe. For I am the Lord, kepe now
my commaundementes and do them, for I
am the lord. And polute not my holy name,
that I maye be halowed amonge the chyld-
ren of Israel. For I am the Lord whyche
halow you, & brought you out of the land of
Egypt, to be your God: for I am the Lord.

* That is
geue than-
kes prayse, &
magnify the
Lord.

The. xliii. Chapter.

Of the holy dayes, as the Saboth, Easter,
whysontyde, the feast of the fyrste frutes.
The feast of clesnyng. The feast of Trom-
pets. The feast of the tabernacles

And the Lord spake vnto Moses,
sayinge: speake vnto the chyldren of
Israel, and saye vnto them. These
are the feastes of the Lord whyche ye shall
cal

Ceremonies Leviticus

call holp feastes. Sixe dayes ye shal worke,
and the seuenth is the Sabbath of reske an
holpe feaste: so that ye maye do no worke
therin, for it is the Sabbath of the Lorde,
whersoever ye dwell. These are the feastes
of the Lord, whiche ye shal proclaim holpe
in theyr ceasons. * The xiii. day of the full
moneth at euen is the Lordes * passeouer.
And the fiftene daye of the same moneth
is the feast of swete breade vnto the Lord,
seuen daies ye must eate vnleuended bread
The first daye shal be an holpe feaste vnto
you, so that ye may do no laborious worke
therein. But ye shal offer sacryfices vnto
the Lord seuen dayes, and the seuenth day
also shal be an holp feast, so that ye may do
no laborpouse worke therin.

And the lord spake vnto Moyses, saying:
speake vnto the chyldren of Israel, & saye
vnto them: when be come in to the Lande
whiche I gyue vnto you, and reape downe
your harueste, ye shal brynge a shefe of the
* first frutes of your haruest vnto y priest,
and he shal waue the shefe before the lorde
to be accepted for you: and euē the morowe
after the Saboth the priest shal waue it.
And ye shal offer that day when he waueth
the shefe, a lamb without blemish of a yere
olde for a burnt offering vnto the Lord: and
the meat offering therof, two tenth deales
of fyne floure myngled wpth oile to be a sa-
cryfice vnto the Lord of a swete sauoure:
and the drynke offering thereto, the fourth
deale

Exod. xiii. c
Num. xvi. c.

Exod. xii. b.

* First frutes
tes & tythes
are the fru-
tes of earth
whereby we
acknowe-
ledge of
whō we re-
cgyue them.

Cer
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And
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deal of an hin of wine. And ye shal eat nether bread, nor parched corne, nor furmentye of new corne: vntill the selfe same daye that ye haue brought an offering vnto your God. And thys shalbe a lawe for ever vnto your chyldeyne after you, wheresoeuer ye dwell.

And ye shall counte from the morowe after the Sabbothe: euen from the daye that ye brought the shefe of the waucoffrynge, seven wekes complete: euen vnto the morowe after the seven wekes, ye shall number fyfte dapes. And then ye shall bring a newe meatoffryng vnto the Lorde. And ye shall bring out of your habytacions two waueloues made of two tenth deales offine floure leuende and baken, for fustie frutes vnto the Lorde. And ye shall bringe wyth the bread seven lambes wythout deformentye of one yere of age, and one yonge ore, and two rams, which shall serue for burnt-offryngs vnto the lord, with meatoffryngs, & drinkoffryngs loging to the same, to be a sacrifice of a swete sauour vnto the Lorde.

And ye shall offer an he goote for a synoffrynge: and two lambes of one yere olde for peaceoffryngs. And the priest shal waue them wyth the bread of the fyist frutes before the lord and with the two lambes. And they shall be holpe vnto the Lorde, and bee the priestes. And ye shall make a proclamation the same daye, that it be an holy feast vnto you, & ye shall do no laborious worke therin:

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therin: And it shal be a law for euer thorough oute all poure habitacions vnto your chyldren after you.

Leu. xix. b

* When ye reape doune your harvest, thou shalt not make cleane riddance of thy felde, neyther shalt thou make anye after gathering of thy harvest: but shalt leue the vnto the poore and the straunger, I am the Lorde your God.

And the Lorde spake vnto Moyses, sayinge, speake vnto the chylde of Israell and saye. The first day of the seuenth moneth shall be a reste of remembraunce vnto you, to blow hornes in, an holy feast it shal be, and ye shall do no laborious worke therein, and ye shall offer sacrifice vnto the Lorde

E And the Lorde spake vnto Moyses sayinge: also the tenth day of the selfe seuenth moneth, is a daye of attonement, and shall be an holy feast vnto you, and ye shall * humble your soules and offer sacrifice vnto the Lorde. Moreover ye shall do no worke the same daye, for it is a daye of attonement to make an attonement for you before the Lorde your God. For whatsoever soule it be that humbleth not hym selfe that daye he shall be destroyed from hym people. And what soeuer soule doo anye maner worke that daye, the same I wyll destroye frome hym people. Se ye do no maner worke therefore. And it shalbe a law for euer vnto your generacions after you in al your dwellinges. A Sabbath of reste it shall be vnto you and

* That is, chastise thy body by abstinence and affliction.

and ye shall humble your soules. The, iij. dape of the monethe at euen, and so forth from euen too euen agayne, ye shall keepe your Sabbothe.

And the Lorde spake vnto Moyses, say ^{If} inge: speake vnto the chyl dren of Israell; ^{The feaste} and saye: the. xvj. dape of the same seuenthe ^{of tabernacles} moneth, shall be the feaste of tabernacles ^{of bootes} vii. dapes vnto the Lorde. The firste dape shall be an holy feast, so that ye shall do no laborious worke therein. Seuen dapes ye shall offer sacrifice vnto the Lorde, and the. viii. shall be an holy feast vnto you, and ye shall offer sacrifice vnto the Lord. It is the ende of the feaste, and ye shall doo no laborious worke therein.

These are feastes of the Lorde whiche ye shall proclayme holy feastes, for to offer sacrifice vnto the Lorde, burnt offerings meate offerings and drinke offerings euerye dape, besyde the Sabbothes of the Lorde, and besyde your giftes, and al your bowes: and al your fre wyl offerings whiche ye shall gyue vnto the Lorde.

Moreouer in the. xvj. dape of the seuenth moneth after ye haue gathered in the frutes of the lande, ye shall kepe holy day vnto the Lorde seuen dapes longe. The fyrste dape shall be a dape of reste, and the eghte dape shall be a day of rest. And ye shall take you the first day, the frutes of goodly trees, and the bryanches of palme trees, and the bowes of thicke trees, and wylowes of

Ceremonies Leviticus.

the bryke and Chalreiopte before the Lord
seuen dapes. And ye shal kepe it holy dape
vnto the Lord seuen dapes in the yeare.
And it shal be law for ever to your chyldren
after you, that ye kepe that feast in the se-
uenth moneth. And ye shal dwelle in boos-
thes seuen dapes: even all that are Isra-
elytes borne shal dwel in bothes that your
chyldren after you maye knowe howe I
made the chyldren of Israel dwell in boos-
thes, when I brought them out of the lād
of Egypte: for I am the Lord your God.
And Moses told al the feastes of the Lord
vnto the chyldren of Israel.

The .xviii. Chapter.

☞ The oyle for the lampes and lightes of the
brade of remembraunce oz shewbread. He
curseth must be stoned. He that killeth shal
be hylled. etc.

And the Lord spake vnto Moses, sai-
yng: commaunde the children of Is-
rael that they brynge vnto the , pure
oyle olpue beaten for lyghtes to powre in-
to the lampes alwaye, wpythoute the baile
of wpytnesse wpythin the tabernacle of wpyt-
nes. And Aaron shal dresse them both even
and mornynge before the Lord alway. And
it shal be a law for ever among your chyld-
re after you. And he shal dresse the lampes
vpon the pure candelsticks before the lord
perpetuallpe.

That is
shewbread

And thou shalt take fyne flour & bake
twelve * wafers therof, two tenth dea-
les

Cere
les
wes
table
kenc
of re
Lord
in ro
of th
lastin
cons
thep
holpe
and
An
fathe
the ch
Israe
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Woio
Mose
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Dan:
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saide
ses, la
outth
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tude
of g
God,
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Ceremonies **Leuiticus.**

les shall euery wastel be. And make two rows of them: sixe on a rowe vpon the pure braues. table before the Lord, and put pure frankensces vpon the rowes. And it shall be bzed of remembraunce, and an offeringe to the Lord. Euerie Sabbath he shall put them in rowes before the Lord euermore; given of the chyldre of Israel, that it be an euerlastinge couenaunte. And they shall be for sons and hys sonnes, and they shall eat them in the holy place. For they are most holpe vnto him of the offeringes of the Lord, and shall be a duety for ever.

And the son of an Israelitysh wife whose father was an Egyptian, went out amonge the chyldren of Israel. And this sonne of the Israelitysh wyfe and of Israel, stroue together in the hoste. And the Israelitysh womans sonne blasphemed the name of the Lord and cursed, & they brought hym vnto Moses. And hys mothers name was Salomith, the daughter of Dibiz of the tribe of Dan: and they put him in ward, that Moses should declare vnto the what the Lord saide thereto. And the Lord spake vnto Moses, sayinge: bringe that blasphemeth without the hoil, and let all the herd him put their handes vpon hys head & let all the multitude stone him. And speke vnto the chyldre of Israel, sayinge: Whosoever curseth his God, shall beare his sin: And he that blasphemeth the name of the Lord, shall dy for it: all the multitude shall stone him to death.

That is, blasphemeth, & gaue sayeth hys lawes.

Ceremonies Leviticus

Curſing. And the ſtraunger as wel as the Iſraelite
if he curſe the name, ſhal dye for it.

Slaughter He that killeth any man, ſhal dye for it,
but he that killeth a beaſte ſhall paye for
it; beaſte for beaſte. If a manne maime hyſ
nepghboure, euen as he hath done, ſo ſhall
it be done to hym agayne; broke for broke,
eye for eye, and to the for to the: euen as hee
hath mapmed a manne, ſo ſhal he be map-
med agayne. So nowz he that killeth a mā
ſhal dye for it: Ye ſhal haue one maner law
amonge you: euen for the ſtraunger as wel
as for one of your ſelues, for I am the Lord
your God. And Moſes tolde the chyldrene
of Iſrael & they ſhulde bring him that had
curſed out of the hoſt, and ſtone hym wpth
ſtones. And the chyldren of Iſrael dyd as
the Lorde commaunded Moſes.

**Lex talio-
nis.**

The .xxv. Chapter.

The Sabbath of the ſeuen peres and of the
yere of iubelic, otherwiſe called y fifty yere.

**The ſab-
both of .vii.
yeres.** **A**nd the Lorde ſpake vnto Moſes in
mount Sinai, ſayinge: ſpeake vnto
children of Iſrael, and ſaye to them,
When ye be come into the land whych I
gyue you, let the lande reſt a Sabbath vnto
the Lorde: ſix peres thou ſhalte ſowe
thy ſpeld, and ſix yere thou ſhalte cut thy
bynes and gather in thy frutes, But the ſe-
uenth yere ſhall be a Sabbath of reſte vnto
the lande, The Lordes Sabothe it ſhal be,
and thou ſhalte nether ſowe thy ſpeld, nor
cut thy bynes,

The

The corne that groweth by it selfe thou shalt not reape, neyther gather the grapes that growe wythout thy dressynge: but it shall be a Sabbothe of reste vnto the lande, neuerthelesse the Sabbothe of the lande shall be meate for you, euen for the and thy seruaunte, and for thy mayde and for thy hyed seruaunt, and for the straunger that dwelleth with the: and for thy catel, and for the beastes that are in thy land, shall al the encrease therof be meate. Then number seuen (a) wekes of peres, that is, seuen times seuen pere: and the space of the seuen wekes of peres wll be vnto the, xliij. yere. And then thou shalt make an horne blowe: euen in the tenth day of the seventh moneth whych is the day of attonement, And then shalt thou make the horne blow, euen thorow out all your lande, And thou shalt halow the fyftieth pere, and proclapme libertye thorow out the lande vnto all the inhabytants therof. It shall be a pere of (b) iubelye vnto you, and thou shalt retourne, euery man vnto his possession, and euery man vnto his kyn red agayne. A pere of iubelye shall that fyftieth pere be vnto you.

Ye shall not sowe neyther reape the corn that groweth by it self: nor gather & grape that grow without thy labour. For it is a pere of iubelye & shall be holy vnto you: how be it yet thou shalt eate of encrease of the felde, And in this pere of iubelye, thou shalt retourne euery man vnto his possession again.

Ceremonies Leviticus

When thou sellest ought vnto thy neygh-
boure oz byest of thy neyghbours hande,
ye shall not oppresse one an other: but ac-
cordinge to the number of peres after the
(c)iubely pere, thou shalt bie of thy neigh-
boure, and accordyng vnto the number of
frute peres, be shall sell vnto the. According
vnto the multitude of peres, thou shalt en-
crease the pryce thereof, and accordyng to
the fewnesse of peres, thou shalte mynthe
the pryce: for the number of the fruite he
shall sell vnto the. And se that no man op-
presse his neyghboure, but feare thy God.

D For I am the Lorde your God. Where-
foore doo after myne ordynaunces, and
kepe my lawes, and doo theym, that ye
maye dwelle in the lande in safete. And
the lande shall gyue her fruite, and ye shall
eate your fylle and dwelle therein in safety.

If ye shall say: what shall we eate the se-
uenth pere, in as much as we shall not sowe
nor gather in oure encrease. I wyll sende
my blessinge vpon you in the syxte yeaere,
and it shall bring forth fruite for thre pe-
res: and ye shall sowe the eyghte yeaere,
and eate of olde fruite vntyll the nynthe
pere, and euen vntyll her fruytes come, ye
shall eate of old stooze.

Wherefore the land shall not be sold for
euer, bicause that the land is mine, & ye but
strangers & sojourners w me & ye shall tho-
row out al the land of your possession, let the
land go home free agayne.

* When thy brother is waxed poore, and hath solde of hys possession: if anpe of hys kin come to redeme it, he shall bpe out that whpche hys brother solde. And though he haue no man to redeme it for hym, yet if his hand can gette sufficiente to bpe it out agayne, then let hym counte howe longe it hath be solde, and delpuer the reste vnto hym to whome he sold it, and so he shall resourne vnto hys possession agayne. But if his hande cannot get sufficiente to restore it to hym agayne, then that whpche is sold shall remayne in the hand of hym that hath bought it, til the Jubelp: and in the peare of Jubelp it shall come out, and he shall resourne vnto hys possession agayne.

If a man sel a dwellyng house in a walled ctype, he maye bpe it oute agayne any tyme wythin a hole yere after it is solde: and that shall be the space in which he may redeme it agayne.

But if it be not bought out againe with in the space of a full yere, then the house in the walled city shall be stablished for ever vnto him that bought it, and to his successors after him, and shall not go out in the yere of Jubelp. But the houses in villages whpch haue noo walles roundabout them shall be counted lyke vnto the felde of the country, and maye be bought oute agayne at any season, and shall go out fre in the yere of Jubelp.

Notwithstandinge the ctypes of the

Le.

Ruth. iiii. a

Ceremonies

Leuiticus

Leuits and the houses in the cypes of their possessions, the Leuptes may redeme at all ceasons. And if a man purchase oughte of the Leuptes: whether it be house oz cyppe that they possesse, the bargayne shall goo oute in the pere of Jubelpe: for the houses of the cypes of the Leauptes, are they? possessions among the chyldren of Israel. But the fieldes that lpe roundabout their cypes shall not be boughte: for they are they? possessions for ever.

If thy brother be waren pore and fallen in decay wpth the, recepue hym as a stranger oz a sojourner, and lette hym lpe by the*. And thou shalt take none vsurpe of him nor gaines. But shalt feare thy God, that thy brother may lpe wpth the. Thou shalt not lende hym thy money vpon vsurp, nor lend him of thy fode to haue gaines by it: for I am the Lorde your God which haue brought you forth of the land of Egypt, to geue you the land of Canaan and to be your God.

Exod. xxii. e
De. xliii. c.
Eze. xviii. b

Calienage
oz bondage.

If thy brother that dwelleth by the were pore and sell him selfe vnto the, thou shalt not let hym laboure, as a bond seruaunte doeth: but as an hyred seruaunte, and as a sojourner he shall be wpth the, & shall serue the, vnto the pere of iubelp, and then shall he depart from the bothe he and hys chyldren wpth him, and shall retourne vnto his owne kinted agayne and vnto the possessions of his fathers: for they are my seruan-

tes

Ceremonies Leviticus

tes whych he broughte oute of the land of Egypt, and shal not be sold as bondemen.

He therefore thou raygne not ouer hym cruellly, but feare thy God. If thou wylt haue bondseruauntes and maydens, thou shalte bye them of the heathen that are rounde aboute you, and of the chyldren of the straungers that are soiourners among you, and of theyr generacyons þat are wpth you, whych they begat in your land. And ye shall possesse them and geue them vnto your chyldren after you, to possesse them for euer: and they shall be your bondmenne. ^{iii. reg. ix. c.} But ouer your brethren the chyldren of Israell, ye shall not raygne one ouer another cruellly.

When a stranger and a soiourner war- **B**
eth wth by the, and thy brother that dwelleth by them wareth poore and sel him selfe vnto the straunger that dwelleth by the, or to anye of the strangers kynne: after that he is solde he may be redeemed agayne: one of hys brethren maye bye hym oute whether it be his vncle or hys vncles sonne, or any that is nie of kyn vnto hym, of his kindred, eyther if his hande can gette so muche he may be loosed.

And he shall reckon wth hym þat boughte hym from the pte in whych he was solde, vnto the yere of Jubel, and the pryce of hys byngge shal be accordinge to the number of yeres, and he shall be wth hym as a hyred seruaunte. If ther be yet many ye-
res

Ceremonies

Leuiticus

res behynde, accordyng vnto them, he shall geue agayne for hys delpuaunce, of the money that he was solde for.

If there remayne but fewe yeares vnto the yeare of Iubelpe, he shall counte wpth hym, and accordyng vnto hys yerres geue hym agayne for hys redempcion, and shall be wpth hym pere by pere as an hyred seruaunte, and the other shal not repgne cruellpe ouer him in thy syghte. If he be not bought free in the mean tyme, then he shal go out in the pere of Iubelp and hys chyldren wpth hym: for the chyldrene of Israell are my seruauntes whypche I broughte out of the land of Egypt.

The Notes.

Weekes.

(a) Sumtyme a weeke is taken for the number of .vii. dayes, as aloze. xlii. c. Sumtyme for the nuber of .vii. yerres, as here, & in Daniell the .xv. f. and .g.

Iubile.

(b) Thys word Iubely commeth of this worde Iobel an hebrue word, whitch signifieth a reuoyce. And the worde, Iubely signifieth an yere of singular mirth ioy, and muche reste, wherein all theyr cozne and frutes came forth withoutow sowing, tilling, or any other labours.

Iubile

(c) By thys Iubely was herokened & restoring of al thyngs to hys perfeccion, whypche shall be after the last Iudgemente in that flouryng tyme world when the chasen shal be admytted into lyber ty, from all wretchednes, pouerty, angursh and opprellyon, when all shall be fullye restored agayne in Chyste that thowowe the synne of the fyrst man was taken awaye.

The .xxvi. Chapter.

Images

Ceremonies Leviticus

Images are forbydden. Blessed are they þ
kepe the thynges that God bydd: th & most
curled are they that kepe them not.

Iam the Lord your God. Ye shall make
you no Idolles nor grauen ymage, ney-
ther reare you vp any pylle, neyther ye
shal set vp any image of stone in your land
to bowe your selues thereto: For I am the
Lord your God, kepe my Saboths and (a)
feare my sanctuarie for I am the Lord.

If ye shall walk in mine ordinaunces &
kepe my cōmañdements and do them, then
I wyl send you rayne in the ryght ceason,
& your land shal yeld her encrease, and the
trees of the feld shal geue their fruite. And
the thre thynges shall reache vnto wyne har-
ueste, and the wyne harvest shal reach vnto
sowynge time, and ye shal eate your breade
in plenteousnes, and shal dwel in your lād
peasably. And I wyl sende peace in your
lande, that ye shall slepe, and no man shall
make you a trayde.

And I will ryd euyl beastes out of your
land, and there shal no swearde go thorow
out your lande: And ye shal chase your ene-
myes and they shal fall before you vpon the
swerde. And fyue of you shal chace an hun-
dred and an hundred of you shal put tenne
thousand to flight, and your enemies shall
fall before you vpon the swerd. And I wyl
tourne vnto you and encrease you and mul-
tiple you, and set vp my testamēt wyth you.
And ye shal eate olde store, and cast out the
old

Ceremonies Leviticus

II. Cor. v. d. olde for plenteousnes of the newe * I wpll
Exo. xxx. g. make my dwelling place amonge you, and
 my soule shall not lothe you. And I wpll
 walke among you, and wpl be poure God,
 and ye shalbe my people. For I am the lord
 your God, which broughte you oute of the
 Lande of the Egypcyans, that ye shoulde
 not be theyre bondmenne, and I brake the
 bowes of poure rockes, and made you goo
 vpryghte.

De. xliii. b. * But if ye will not hearken to me, nor will
Mal. ii. a. do al these my comaundements, or if ye shal
 despise my ordinaunces, either if your sou-
 les refuse my laws, so that ye wil not do al
 my comaundements but shal breake myne
 appoyntment, then I wpl do thys agayne
 vnto you: I wpll vpsete you wpth vexa-
 cions, Swellyng and feuers, that shal make
 eyes Wasell, and wpth sorowes of hearte,
 and ye shall sowe your seede in vayne, for
 your enemyes shall eate it. And I wpll sette
 my face agaynst you, and ye shal fal before
 your enemyes, and they that hate you shal
Traygne ouer you, and ye shal dye when no
 man pursueth you.

(b) And if ye wpll not yet for all thys her-
 ken vnto me, then wpll I punysh you se-
 uen tymes moze for poure sinnes, and wpll
 breake the pryde of poure strength. For I
 wpll make the heauen ouer youe as harde
 as yron, and your Land as hard as brasle.
 And so poure labour shalbe spent in vayne.
 For poure Lande shall not geue her en-
 crease

Ceremonies Leviticus

crease neyther the trees of the lande shall
geue theyr fructes.

And if ye walke contrary vnto me, & wyl
not herke vnto me, I wyl brynge .vii. times
mo plagues vpon you accordynge to your
synnes. I wyl send in wylde beastes vppon
you, whych shall spoile you of your childre
& destroy your catel, and make you so fewe
in number that your high waies shal grow
to a wilderness.

And if ye wyl not be learned yet, for all **D**
this, but shal walke contrarie to me, then
wyl I also walke contrary vnto you, and
wyl punyssh you yet (c). .vii. tymes for your
synnes. I wyl send a sword vpon you, that
shal auenge my testamente wth you. And
when ye are fled vnto youre ctytes, I wyl
send the pestilence amonge you, ye shal be ge-
uen into the handes of youre enemies. And
when I haue (d) broken the staffe of youre
bred, that .x. wiues shal bake your bread in
one ouen and men shall delpue you youre
bread agayne by weight, then shall ye eate
and shall not be filled.

And if ye wyl not yet for all this herken
vnto me, but shal walke contrary vnto me
then I wil walke contrary vnto you also
wrythfullye and wyl also punyssh you se-
uen tymes for your synnes: so that ye shall
eate the fleshe of your sonnes and the fleshe
of youre Doughters. And I wyl destroye
your altares buylt vpon hyghe hylls, and
ouerthrowe your Images, and caste youre
carcases

carkases vpon the bodpes of your Idols, and my soule shall abhorre you. And I wyl make your cities desolate and byng your sanctuaries vnto naughte, and wyl not smel the sauoures of your swete odoures.

E And I wyl bynge a lande vnto a wilderness, so that your enemyes which dwel therein, shall wondre at it. And I wil strawe you amonge the heathen, and wyl drawe oute a swerd after you, and your land shall be wast, and your cities desolate. When the land shall reioyse in hir sabboths, as long as it lieth boide & ye in your enemies land: euen then shall the land keepe holpe daye and reioyse in her Sabboths. And as long as it lyeth voyde it shall reaste, for that it coulde not reste in your Sabboths, when ye dwelte therein.

I And vppon theym that are left alpyue of you I wyl sende a fayntenesse into theyr heartes in the lande of theyr enemyes: so that the sounde of a leafe that falleth shall chase them, and they shall flee as though they dedde a swearde, and shall fall, noo manne folowinge them. And then shall fall one vpon an other, as it wer before a swerd no manne pursuyng them, and ye shall haue no power, to stand before your enemyes. And ye shall perishe amonge the heathen, and the lande of your enemyes shall eate you vppe.

And they that are left of you, shall pine awaye in theyr vnrpyhteousnesse, euen in theyr

ceremonies

Leuiticus

theyr enemyes Land, and also in the myl
deedes of theyr fathers shal they consume.
And they shal confesse theyr myldeedes, &
the misdeeds of theyr fathers in theyr tres-
passes whych they haue trespassed against
me; and for that also that they haue walc-
ked contrary vnto me. Therefore I also wil
walke contrary vnto them, and wyl bring
them into the lande of theyr enemyes. And
then at least wyl their vncircumcised her-
tes shal be tamed, and then they shal make
an attonement for theyr myldeedes.

And I wyl remember my bond wpth Ja-
cob and my couenant with Isaac, and my
testamente wpth Abraham and wyl think
on the lande. For the Lande shal be lefte
of them, and shal haue pleasure in her Sab-
bothes, whyle she lyeth waste wptoute
them, and they shal make an attonement
for theyr myldeedes, because they despyed
my Lawes and theyr soules refused my
ordynaunces. And yet for all þ when they
be in the Lande of theyr enemye, * I wyl
not so caste them away, nor my soule shal
not so abhorre them, that I wyl vtterly
destroy theim, and breake myne appoynt-
mente wpth them, for I am the Lorde
theyr God. I wyl therefore remem-
ber vnto them the fyrste couenaunte made
when I broughte them oute of the Lande
of Egypt in the sighte of the heathen to be
their God: for I am the Lord.

Deut. 32. 4

De. i. These

These are ordynaunces, iudgementes & lawes whych the Lord made betwene him and the chyldren of Israell in mount Synai, by the hande of Moyses.

The Notes.

(a) To feare the sanctuarie, is dyligentlye to perfourme the true worshippyng and seruyce of God, to leaue of nothyng, to obserue and kepe the purties both of bodye and mynde veryly and not hypocritycallye to beleue that he knoweth, beholdeth, doth and ruleth all thynges: to beware of offendyng hym, and wyth that feare and dylgence to walcke in the pathes of hys lawes,

(b) When men see that God punyssheth them for theyr iniquitye, and yet wyl not repente and seke hys merce, but be as menne fully agaynst God and his fatherly chastismentes: then wyl God encrease hys plagis, & at the length destroy the vicerly, th at he may be knowne to be the almyghty Lord agaynst whom none can preuaile.

(c) By thys number seuen, vnderstande here all tymes, as in thys Chap. c.

(d) The breakyng of the staffe of breade, is the mynyshyng of the plenty thereof, that there be scarcity of vytales.

The xxvii. Chapter.

Of diuerse vowes and redeamyng of the same. Of rythes.

And the Lord spake vnto Moyses, sayenge: speke vnto the chyldren of Israell, and saye vnto them: If any man wyl geue a synguler bowe vnto the Lord accordyng to the value of hys soule then shall he make from twenty pere vnto

ly.

lx. be set at .l. ² cycles of spluer, after the cycle of the sanctuarie, and the female of: xxx cycles. And from spue peres to twenty the male shall be set at .xx. cycles, and the female at .x. cycles. And from a monethe vnto fo, v. pere, the male shall be set at, v. cycles of spluer, and the female at thre. And the man that is .lx. and aboue, shall be valued at .xv. cycles, and the woman at, x. If he be to poze so be to set, then let him come before the priest: and let the priest value hym accordyng as the hande of hym that vowd is hable to gette.

B

If it be of the beasts of which me byng an offering vnto the lord: al that any man giveth of such vnto the Lord, shall be holy. He may not alter it nor change it: a good for a bad or a bad for a good. If he change beast for beast, the both shalbe the same beast & it all so wherwith it was chaunged shall be holie. If it be any maner of vncleane beast of which the men may not offer to the lord, let him bring the beast before the priest and let the priest value it. And whether it be good or bad as shal the priest setteth it, so shall it be. And if he wyl bye it agayne, lette him gyue the first part more to that it was set at.

If any man bedycate his house, it shall be holy vnto the Lord. And the priest shall set it whether it be good or badde, and as the priest hath setteth it, so it shall be. If he that sanctified it, wyl redeme his house, lette him gyue the fift parte of the moneye that

Ceremonies Leviticus

it was iudged at thereto, and it shalbe his.

If a man halowe a pece of his enherpted land vnto the Lord, it shalbe set according to that it beareth. If it beare an homer of barley, it shalbe set at fyfthe cycles of silver. If he bowe hys land forthewith frome the yere of Jubely, it shalbe worthe accordinge as it is esteemed. But if he halowe hys feld after the trumpet yere, the priest shal reckon the pryce wpth hym according to the yerres that remayne vnto the trobet yere, and thereafter it shalbe lower set.

If he that sanctyfyed þ feld will redeame it agayne, let him put the sifte parte of the pryce that it was set at therunto; & it shal be his, if he wpll not, it shal be redemed no more. But when the feld goeth oute in the yere of Jubelye, it shal be holpe vnto the Lord: even as a thyng dedycated, and it shalbe the priestes possession.

If a man sanctify vnto the Lord a field, whiche he hath boughte, and is not of hys enherptaunce, then the priest shal teaken wpth hym what it is worthe vnto the yere of Jubely, and he shal gyue the price that it is set at þ same day; & it shalbe holp vnto the Lord. But in the yere of Jubely, þ feld shal retorne vnto him of whom he boughte it, whose enheritaunce of land it was.

D And all settyng shalbe according to the holy cycle. One cycle maketh .xx. Yeres.

But the fyfthe bozne of beastes that pertaine vnto the Lord, may no man sancty-

Ceremonies Leviticus

for whether it be Ox or Sheepe, for they are the Lordes alreadye. If it bee an uncleanne beast, then let him redeme it as it is set, & giue the fift part more thereto. If it be not redemed then lette it be solde as it is rated.

Notwithstanding no dedycated thyng that man dedicateth vnto the Lorde of all hys good, whether it be manne or beast or lande of hys inheritaunce, shall be solde, or redemed: for al dedycate thynges are moste holy vnto the Lorde. No dedycate thyng therefore that is dedycate of man, maye be redemed, but must nedes dye.

All these thithes of the lande, whether it be of the corne of the felde or frute of the trees, shall be holpe vnto the Lorde. If anye man wyl redeme ought of his tithes, lette him adde the fyfte parte more thereto. And the tythes of oxen and shepe and of all that goth vnder the herde mans keppnge, shall be holpe tythes vnto the Lorde. Men shall not looke if it bee good or badde nor shall chaunge it. If anye man chaunge it then both it and that it was chaunged wyl shall be holpe, and maye not be redemed.

These are the comaundemēts whiche the Lorde gaue Moses in charge to giue vnto the children of

Israel
in mounte Sinai

The end of the thyrde booke of
of Moses.

The prologe into the fourth booke of Mo ses called Numeys.

M. I



In the second and
thyrde booke they
receyued the law,
And in thys . iiii.
they begynne to
worke to pra-
ctyse. Of whyche
praetysynge ye see
many good exam-
ples of vnbellef
what frewyll do-
eth, when the la-
thy in hande to

kepe þ law of hir own power without helpe of
fayth in the promysse of God: howe the leaueyth
hys maysters carkasses by the waye in the wyld-
ernes, and byngeth them not in to the Lande
of reste. Why coude they not enter in: Because
of theyr vnbellefe. Hebrues. iiii. For hadde they
beleued, so had they bene vnder grace, and theyr
old synnes had bene forgeuen them, and power
shuld haue bene geue them to haue fulfilled the
lawe thenceforth and they shuld haue bene kept
from al temptacions that had bene to stronge
for them. For it is wyrtten. John. i. He gaue
them power to be the Sonnes of God, thoys
beleuyng in hys name.

Howe to be the Sonne of God is to loue
God and hys commandementes, and to walke

The Biologe.

In hys waye after the ensample of hys Sonne
Christe. But these people tooke vpon them to
worke without fayth as thou seeste in the. xlii.
of this booke, where they woulde fyght and al-
so did without þ word of promise: cū whē thei
were warned that they shoulde not. And in the
xvi. agayne they would please god wyth thei
holp fawthlesse workes (for where Gods worde
is not, ther can be no faith) but the fyre of God
consumed thei holp workes, as it dyd Adam &
Abihū, Leui, &c. And frō these vnbeleuers turne
thyne eyes vnto the Pharysees whiche before
the commynge of Christ in hys fleshe had layd
the fundacyon of freewyll after the same exam-
ple. Whereon they buylte holpe workes after
thei owne imagynacyon without faith of the
worde, so feruentely that for the greate zeale
of them they slew the kynge of all holpe workes,
and the Lord of freewyll whych onelye thozowe
his grace maketh the wyll free and leueth her
from bondage of sinne, and geueth hir loue and
lustes to the lawes of god, and power to fulfyll
them. And so thozow thei holpe workes done
by the power of freewyll they excluded the sel-
ues our of the holpest of forgeuenes of sins by
fayth in the blud of Christ.

And then loke on our hypocrytes whiche in
lyke maner folowynge the doctryne of Arysto-
tle and other Heathen paganes, haue agaynste
all the scripture sette vp fre wyll agayne, vnto
whose power they ascribethe the keepynge of the
comaundementes of God. For they haue sette vp
wyllfull pouertie of another maner then anye
is comaunded of God. And the chastite of ma-
rtymony vtterly despyd, they haue set vp an o-
ther wyllful, chastitie not required of God, whi-
che they sweare, now and professe to geue god,

Id. iiii whether

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whether he wil giue them or no, and compel al their disciples therunto, saying that it is in the power of euery mans freewill to obserue it, contrarye to Christe and his Apostle Paul.

And the obedyence of God and manne excluded, they haue bowed another wilful obedience cōdemned of al the scripture, whych they wil yet gyue God whether he wil or wyl not.

And what is become of theyr wilful pouerty? hath it not robbed the whole worlde, & brought all vnder them? Can there be eyther kynge or Emperoure or of whatsoeuer degre it be, except he wyl holde of them and be sworne vnto them to bee theyr seruaunte, to goo and come at theyr luste, and too defende theyr quarelles bee they false or true? Theyr wylfull pouertye hath all readye eaten vpp the whole worlde and is yet still greadyar then euer it was, in so muche that ten worldes mo were not inough to satisfye the hunger thereof.

Moreover besides daylye corruptyng of other mens wittes and open whozdom, vnto what abominacions to fylthy to be spoken of hath their voluntarje chastity brought them?

And as for theyr wylfull obedyence, what is it, but the disobediēce and the desiaunce, both of al the lawes of god and man: in so much that if any pynce beginne to execute anye lawe of man vpon them, they curse hym vnto the bottome of hel, and proclayme hym no ryght kyng, and that his lordes ought no lenger to obey hym, & interdyte hys commonne people as they were hethen turkes or Sarazyns. And if any man ptech the Gods law, him they make an heretike & burne him to ashis. And in steede of Gods law & mans they haue set vp one of theyr owne imaginacion which they obserue with dispensacions.

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And yet in these woꝝkes they haue so greates confidence that they not onelye truste to be satisfied thereby, and to be higher in heauen then they that be saued thowow Chyriste: but also promysse to al othyr forgeuenes of their synnes thowowe the mercyes of the same. Wherto they reste and teach othyr to reste also, excludynge the whole woꝝlde from the rest of forgeuenes of Synnes thowowe sayth in Chyristes blood.

And nowe saynge that sayth onelye letteth a man in vnto rest, and vnbellefe excludeth hym, what is the cause of hys vnbellefe: verelye no synne that the woꝝlde seeth, but a pope holynesse and a ryghtuousnes of their owne imaginacion as Paule saith. Roma. i. They be ignorant of the rightuousnes wherewith God iustifieth and haue set vp a rightuousnes of their own making thowow which they be disobediēt, vnto the rightuousnes of god. And chyrist rebuketh not þe pharises for grosse sins which the woꝝlde sawe, but for those holy dedes which so bleared the eyes of the woꝝlde that they wer taken as gods: euen for long prayers, for fasting, for tything so diligently that they left not so much as they: herbes vntithed: for theyre cleannesse in washynge before meate and for washynge of cuppes dyshes, and all maner vessels, for buyldynge the Prophets, Sepulchres, and for keepynge the holy daie, & for turnynge the heathen vnto the faythe, and for geauynge of almes.

For vnto such holy dedes they ascribed rightuousnes, & therfore when the ryghtuousnesse of god was preached vnto them, they could not but persecute it, the deuyl was so stronge in theym whiche thyng Chyriste well describeth Luke. xi. sayinge that after the deuell is caste oute, hee cometh agayne and fyndeth hys house swepte
and

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and made gay, and then taketh seven worse the hym selfe, and dwelleth therein, and so is the end of that man worse then the begynnynge. That is when they bee a lytle cleansed frome Grosse synnes whyche the worlde seeth and then made gaye in theyr owne syghte wth the ryghteousnes of tradicions, then cometh seven that is to saye the whole power of the Deuyll, for seven wth the hebyues signifieth a multitude wthoute number and the extremitie of a thynge, and is a speache borowen (I suppose) oute of Leuiticus where is so ofte mencion made of seven. Where I woulde saye: I wyl punyssh the that all the worlde shal take an example of the: there the Jewe woulde saye, I wyl excommunicate the or baptise the seven tymes. And soo here by seven is mente all the Deuylls of Hell and all the might and power of the Deuil. For vnto what further blyndnes coulde all the deuyls in Hell byynge them, to make them beleue that they wer iustified thow theyr owne good woorkes. For when they once beleued that they wer purged from theyr synnes and made rightuous thow theyr owne holpe woorkes, what rowme was there lefte for the ryghteousnes that is in Christes bloude sheddinger And therefore when they be fallen into thys blyndnes they can not but hate and persecute the lyghte. And the more cleare and euidentely theyr dedes be rebuked, the furthousser and malyciousser blynde are they vntyl they breake out into open blasphemie and trunynge agaynst the holpe Chosse, which is the malyciousser persecutyng of the cleare trouth so manyfestly proued that they ca not once hille agaynst it. As the Pharises persecuted Christ letauke he requered theyr holy dedes. And when he proued hys Doctryne wth the scrp^{ts} tured

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tures and miracles, yet though they coulde not
improne him nor reaso against him that thought
that the scripture must haue some other meaning
because his interpretaciō vndermined they: so in
dacion & plucked vp by the rotes the scrites whi
che they had plated, & they ascribed also his mi
racles to the deuyll. And in lyke maner though
our Hypocrites cannot deny but this is the scrip
ture, yet because there can be none other sence ga
thered thereof, but that ouerthroweth their buil
dings, therefore they euer thinke that it hath
some other meanynge then as the wordes sounde
and that no man vnderstandeth it or did vnder
stand it sence the tyme of th: Apostles.

Or if they thynke the same that wrote vs
on it sence the Apostles vnderstode it: they yet
thinke that we in lyke maner as we vnderstand
not the text it self, and so we vnderstand not the
meaninge of the wordes of the doctoure.

For when thou layest the iustifyinge of holys
woorkes, and denvest the iustifyinge of saythe,
how canst thou vnderderstand saint Paul, Pe
ter, Iohn, and þ Acts of þ Apostles or any scrip
ture at all, seing the iustifying of faith is almost
all that they entend to proue.

Finally, concernyng bowes whereof thou
readest Chapter. xii. there maye be many que
stions, wherunto I aunswere shortlye, that we
oughte to putte salte to al oure offerynges: that
is, we oughte to minister knowledge in all oure
woorkes, and to do nothyng wherof we could
not geue reason of gods worde.

We be nowe in the daye lyghte, and al these
secretes of God and all hys counsaile and will
is opened vnto vs, and he that was promysed
shoulde come and blesse vs, is come already and
hath shedde hys bloude for vs, and hath bles
sed

The p[re]lode.

led vs wyth all manner blessings and hath ob-
 tained all grace for vs, and in hym we haue all.
 Wherefore God henceforth will receiue no
 moze sacrifice of beastes on vs, as thou readeſt
 Hebrewes. x. If thou burne vnto God the bloude
 or fatte of beastes, to obtaine forgiveness of sins
 thereby, or that God shoulde the better heare thy
 request, then thou dost wronge vnto the bloude
 of Christ, and Christ vnto the is deade in vain.
 For in him God hath promysed not forgiveness
 of sinnes onelye, but also whatsoever we aske
 to kepe vs from synne and temptacion wythal.
 And what if thou burne frankensence vnto him,
 what if thou burne a candle, what if thou burn
 thy chastyte or bygynnyte vnto hym for the
 same purpose, dost thou not lyke rebuke vnto
 Christs bloude.

Moreover, if thou offer golde, syluer or a-
 ny other good for the same entent, is there any
 difference? And euē so, if thou go in pilgrimage
 or fastist, or goest wolward, or spyynckleſte thy
 selfe wyth holy water or els whatsoever dede
 it is, or obseruest whatsoever ceremonye it be,
 for lyke meanynge, then it is lyke abhomynacy-
 on. We muste therefore byngge the salte of the
 knowledge of Goddes worde wyth all our sa-
 cryfices, or else we shall make no swete sauour
 vnto God therof. Thou wylte aske me, shall I
 bowe nothyng at all; yea, Goddes commaun-
 demente whyche thou haſte bowed in thy bap-
 tisme. For what ententer verelye for the loue of
 Christe whyche hath boughte the wyth hys
 bloude, and made the sonne and heyre of God
 wyth hym, that thou shouldest wayt on hys wil
 and commaundements and purify thy members
 accordynge to the same doctryne that hath puri-
 fied thyne hearte, for if the knoweledge of
 gods

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gods worde haue not purveyed thynne hearte so
that thou consentest vnto the lawe of God that
it is ryghtuous, and good and sorowefulle that
thy membera moue the vnto the contrary, so hast
thou parted wyth Christ.

For if thou repente not of thy synne, so it
is impossible that thou shouldest beleue in Christe
had deliuered the from the danger thereof. If
thou beleue not that Christ hath deliuered the,
so it is impossible that thou shouldest loue gods
commandement.

If thou loue not the commandementes,
how is Christes Spirit not in the, whyche is
the earnest forgiuenesse of synne, and of sal
uacion.

For scripture teacheth first repentaunce,
then sayth in Christe, that for his sake synne is
forgiuen to them that repente, then good wor
kes whiche are nothyng save the commandes
ment of God onely. And the commandementes
are nothyng else save the healpyng of oure
neighboures at theyr neede and the tamping of
oure members that they myght be pure also as
the hearte is pure thow hate of vice and loue
of vertue, as Goddes word teacheth vs, why
che workes muste pntede oute of sayth: that is
I must do them for the loue whyche I haue too
God for that great mercye which he hath shew
ed me in Christe, or else I doo them not in the
syghre of God. And that I saynte not in payne
of the cleaunge of the synne that is in my fleshe,
myne healepe is the promyse of the assistance of
the power of God, and the comfote of the re
warde too come whyche rewarde I ascribe vnto
the goodnesse merce, and truthe of the pro
miser that hath chose me, called me, taughte me
and geuen me the earnest thereof, and not vnto
the

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the merities of my doynges or suffer pynes . for
all that I do and suffer is but the way to the re-
warde, and not the descriuynge therof. As if the
kyniges grace shoulde promysse me to defend me
at home in myne owne realme: yet the waye thys
ther is thorow the sea, wherein I mighte haue
lye suffer no lytle trouble. And yet for al that, if
I myghte lyue in reste when I come thither, I
woulde thynke and so woulde other saye, that
my paynis were well rewarded, which reward
and benefite I wolde not prouide after the due
to the merities of my paines, taking by the way,
but vnto the goodnesse, mercifulnesse, and com-
passionate trueth of the kyniges grace, whose gyfte
it is, and to whome the prayse, and thanke ther-
of, belongeth of dute and ryghte. So now a
rewarde is a gyfte geuen frelye of the goodnes
of the geuer, and not of the descriuynge of the
receiuer. Thus it appeareth, that if I vow what
soeuer it be, for anye other purpose then to save
my members and to be an ensample of vertue &
edifyng vnto mine neighbour, my sacrefyce
is vnfaulce and cleane withoute salte, and my
lampe withoute oyle, and I one of the folyshe
byrgens, and shal be shut oute from the feaste of
the bydegrome when I thynke my selfe moste
sure to entre in.

If I vow a voluntarie povertie; this muste
be my purpose, that I wyll be contente wth a
competente lyuynge whiche cometh vnto me
eithre by succession of myne elders or whiche I
gette truelye wth my labour in my mysterynge
and doyng service vnto the commune wealthe
in one offyce or in an other, or in one occupacy-
on or other, because that riches and honour shal
not corrupte my mynde and drawe myne hearte
from God, and to geue an ensample of vertue &
edifyng

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edifying to other, and that my neyghboure man
haue a liuing by me as wel as if I make a cloke
of dissimulaciō of my vowe, laying a net of say-
ned beggerye too catch: a superfluous aboun-
dauce of ryches and hie degrees, and autho-
ryte, and thowwe the estimaciō of false holys-
nesse to feede and maynetayne my flouthfull
dlenesse wyth the sweate, labour, landes, and
rentes of other men (after the ensample of our
spiritualye) robbing: them of theyr saythe, and
God of hys honoure tournynge vnto myne hy-
pocryse that confydence whyche shoulde be ge-
uen vnto the promyses of God onlre, am I not
a wyse fore, and rauenyng wolfe in a lamber
skinne, and a paynted sepulchre, saye wythoute
and fylthye wythin? In lyke manner though I
seke no worldly promotion therby, yet it I do it
to be iustified therewith & to get an hie place in
heauen, thynkynge that I do of myne owne na-
turall strengthe and of the naturall power of
my fre wyll, and that euerye man hath myghte
enough to doo, and that they doo it not is theyre
faute and neglygence and wyth the proud phar-
isee in comparison of my selfe, despyse the syn-
ful publycans: what other thynge doo I, then
eate the bloude and fat of my sacryfye deuou-
rynge that my selfe whiche shoulde be offered
vnto God alone and his Christe. And whortelpe
whatsoeuer a man doeth of hys natural gyftes
of his natural wit, wisdom, vnderstandinge,
reason, wyll, & good entent before he be otherwise
& clene contrary taught of gods spirite, and haue
receyued other wytte, vnderstandynge, reason,
and wyll, hys fleshe, worldly, and wrought in ab-
hominable blyndenes, wyth whyche a man can
but seke hym self, his awn profyt, glorie, and ho-
noure, euen in verie spirytual matters. As if I
were

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were alone in a wyldernesse wher no man were
to seke profite or payle of yet if I woulde seke
heaven of God ther, I coulde of mine owne na-
turall gyftes seke it none other wayes then for
the merytes and deseruynges of my good workes
and to enter therein by an nother waye then by
the doze **Chyiste**, whych he were verye theste, for
Chyist is Lord ouer al, and whatsoeuer ani mā
wyl haue of God, he muste haue it geuen hym
frely for **Chyistes** sake.

Howe to haue heaven for myne owne de-
seruinge, is myne owne payle, and not **Chy-
stes**. For I canne not haue it by fauoure and
grace in **Chyiste** and by myne owne merites al-
so: for fre geuinge and deseruyng, canne not
stande together.

If thou wilt bow of thy goodes vnto god,
thou must put salte vnto this sacrifice: that is,
thou must mynster knoweledge in thy deede
as **Peter** reacheth, ii. **Pe. i.** Thou must put oil
of Gods word in thy lampe, and do it according
to the knowledge, if thou wayte for the coming
of the bydegrome to enter in wyth hym into
hys reste. Thou wylte hange it aboute the **J-**
mage to moue men to deuocyon. Deuocyon is a
seruente loue vnto Goddes commaundementes
and a desyre to be wyth God, and with hys ruer
lakyng promises. Howe shal the sight of such
ryches as are shewed at saynte **Thomas** myne
or at **Walsingham** moue a man to loue the com-
maundementes of God better, and to desyre to
be tooled frome hys flesh and to be with God?
or shal it not rather make hys poze herte syghe
because he hath no suche at home and to wythe
part of it in another place.

The priest shal haue it in goddes steade
shal the priest haue it: If the priest be bought
wyth

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wyth Chyestes bloude, then he is Chyestes fees
in unt, and not his own, and oughte therfore to
fede Chyests floche wyth Chyestes doctryne: & to
minister Chyestes sacra mēts vnto them purely
for very loue, & not for yltly lucers sake, or too
be lorde ouer thē as Peter teacheth, i. Pet. v. a
Paul. act. xx. Besides this Chyeste is oures & is
a gyfte geuen vs, and wee be heyyes of Chyeste, &
of al that is Chyestes. Wherfore the prests doc-
trine is oures, & we heyyes of it, it is the foode of
oure soules. Therfore if he minister it not true-
ly and frely vnto vs wythoute sellynge, he is a
thiefe and a soule murderer, and euen so is he if
he take vpon him to fede vs & haue not where
wyth. And for a lyke conclusion because we al-
so wyth ail that we haue be Chyestes, therfore
is the Preste heyye wyth vs also of al that wee
haue receued of God, wherfore in as mouche
as the Preste sayeth on the woorde of God,
and is our seruante therein, therfore of ryghte
we are betters and owe to hym a sufficiente ly-
uynge of oure goodes, and euen therto a wyfe
of oure Doughter owe wee vnto hym if he re-
quyre hy. And nowe when we haue appoynted
hym a sufficiente lyuynge, whether in thythes,
rentes in pecyly wages, he ought to be contente
to requyre no more, nor yet to receyue any more,
but to be an example of sobernes & of despising
worldly thyngs to yēsauple of hys parishioners
Wylt thou bo we to offer vnto the poze peo-
ple that is pleasaunt in the syght of God, for
they be left hē to do our almes vpon in Chyis-
tes steele, and be the ryghte heyyes of ail oure
abundance and ouerplus. For ouer wee muste
haue a schole to teach Gods woꝛde in (though
it neede not to be so costlye) and therfore it is
lawful to bove vnto the ouyl dange of maynte-
C. i. nance

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naunce therof, & vnto helping of all good woꝛkes. And we oughte to vowe too paye custome, toll, rent & al maner of dueties and whatsoeuer we owe: for that is Gods commaundement.

If thou wylte vowe pylgrymage, thou must put salte therto, in like maner if it shalbe accepted, if thou vowe to go and visit the poꝛe oꝛ to heare Gods woꝛde oꝛ what soeuer edifyeth the soule vnto loue & good woꝛke after knowledge oꝛ whatsoeuer God commandeth, it is wel done and a Sacryfyce that sauoureth well: ye wyl happelye saye, that ye wyl goo to thys oꝛ that place because God hath chosen one place moꝛe than another, and wyl heare youre petycon moꝛe in one place then in another. As for youre prayer it must be accoꝛdyng to Gods woꝛde,

Ye maye not helype God to take vengeance on hym whom Gods woꝛde teacheth you to praye and to praye for. And as for that other gloſe that god wyl heare you moꝛe in one place then in an other. I suppose it. Shal infatuum, salte vnſauery, for if it were wylsdom howe coulde we excuse the death of Steuen, Acte, viii. whiche dyed for the Artycle that God dwelleth not in temples made wyth handes, We that beleue in god are the temple of god saith Paule, if a man loue God & kepe his woꝛde he is the temple of God & hath presently dwellynge in hym, as witnesseth Christ. John, xiiii. sayinge: If a manne loue me he wyl kepe my woꝛd, & then my father wyl loue hym and we wyl come vnto hym and dwel with hym, And in the xv. he sayeth: if ye abyde in me and my woꝛdes also abyde in you, theſe are what ye wil & ye shal haue it.

If thou beleue in Christ & hast the promyses whiche God hath made the in thyne hert, then go on pylgrymage vnto thyne owne hearte and there

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there pray, and god wyll heare the for hys mer-
cy and trouthes sake, and toz hys sone Chrystes
sake, and not for a fewe stones sakes. What
careth God for the temple? The very beastes in
that they haue lyfe in them be muche better the
an heap of stones couched togyther.

To speake of chastity, it is a gyfte not geuen
vnto all personnes, testyfyeth both Chyulte and
also hys Apostyl: Paule, wherefore all persons
may not vow it. Whereouer ther be causes wher
fore manie persons may better liue chaste at one
time the at an other. Many maye liue chaste at
twety & thyrty for certayne cold diseases, folow-
inge theym, whiche at xl. when they healthe is
come, can not do so. Manye be occupied wyth
wyld phantasyes in their yowth, that they care
not for mariage, whych same when they be wax-
en sad that be greatly desierous: it is a danger-
ous thyng to make synne where none is, and to
forweare the benefyte of god and to bynde thy
selfe vnder payne of damnacyon of thy soule &
thou wouldeste not vse the reamedye that God
hath created if nede requyred.

In other thyng is this, beware that thou
get the not a falle fayned chastyte made wyth
the vngodly perswasions of sainte Hierom or
of Quide in hys fylthy booke of the remedye as-
gaynst loue least when thou seestuche imagina-
tions hast vicerly despised, defied and abhorred
al womā kind, thou come into such case thou
the tearce wrath of god, that thou canst neither
liue chaste, nor fynd in thy herte to mary & so be
cōpelled fal into the abomination of the pope
agaynst nature and kynde.

Whereouer God is a wylle father & knoweth
all the infyrmytes of hys chylzen and also mer-
cyfull, and therfore hath created a remedye wyth

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oute synne and geuen thereto hys fauoure and blessinge. Let vs not be wylser then God wyth our imaginatiōs, nor tempte him, for as godly chastitie is not euery mans gifte: eue so he that hath it to dai hath not power to cōtinue in it at hys owne pleasure, neyther hath God promysed to giue it him styll and to cure his infirmities wythoute hys naturall remedye, no more then he hath promysed to slacke hys hunger without meate, or thirst wythoute dryncke.

Wherfore other let al thyngs bide tre and as God hath created them, and nother vowe that wyche God required not, nor forswear that wyche God permytted the wyth hys fauoure and blessinge also: or els if thou wylte needes vow, then vowe Godly & vnder a condicō, that thou wilt continue chaste, so lōge as God geueth the that gyfte, and as longe as neyther thyne owne necessitye, neyther charytee toward the neyghboure nor the authorytee of theym vnder whole power thou art dyuē vnto the contrary.

The purpose of thy vowe muste be salted also wyth the wysdome of God. Thou maist not vowe to be iustified thereby or to make sacrileccion for thy synnes or to wyinne heauen nor an hyer place, for then diddest thou wronge vnto the bloude of Christ & thy vow were plaine Idolatry & abhominable in the syghte of God. Thy vow must be only to the furtherance of the cōmādemētis of God, which ar as I haue sayd nothing but the taming of thy mēbers & the recovery of thy neyghboure, that is if þy thyngke, thy backe to weake for þy burthē of worldlye, & that thou canst not rule thy wyfe chyldren seruantes, & make prouysyon for them godly & without ouermuche cōspynge and vnquietynge thy selfe and downynge thy selfe in worldlye busynesse vnychastly.

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brethristianly of that thou canst serue thy neygh-
boure in some office better beynge chaste then
maried. And then thy vowe is good and lawes
full. And euen so must thou vowe abstinence of
meates and drynkes so far forth as it is profy-
table vnto thy neyghbours and vnto tarynge
of thy selfe: But thou mayeste vowe neyther
ther of thym vnto the slepyng of thy bodye. As
Paule commaunderh Timothe to drynke wine
and no more water by cause of hys dyspleses,
Thou wylte say that Timothe had not happe-
lye forsworne wyne. I thincke the same and the
tre Apostles forswore not wedlocke (thoughe
manye of them liued chaste) nother yet any meate
or drynke, thoughe they abstayned from theym,
and that it were good for vs to folowe theyr
ensample. Howe be it thoughe I vowe and
swore, and thynke on none exceptyon, yet is the
bryking of Gods comandementes except, and al
chaunces that hange of God. As if I sweare to
make a loue daye wythoute exceptyon, yet if the
kyng in the meane tyme commaunde me ano-
ther waye. I muste go by Goddes commaunde-
ment, and yet bryake not mine othe. And in lyke
case if my father and mother be sycke and re-
quyre my ptesence, or if my wyfe, chyldrene or
housholde be dyspyred that my assystence be re-
quyred, or if my neyghbours houle be a fyre at
the same houre and a thousande suche chaun-
ces: in whiche all I bryake myne oth and
am not forsworne and so forth Read
Gods word diligently & wyth
a good herie and it shall
teach y al thynges.



The fourthe boke of Moles called

Numeri.

The first Chapter.

G All that are apte for battell are numbred.
The trybe of Leui is appointed to minister
to the tabernacle.

¶



And the Lorde spake vnto Moles in the wyldernes of Sinai, in the tabernacle of wytnesse, the first day of the second moneth and in the second yere after they were come out of

Exo. xxx. 6
Nu. xvii. 8

the lande of Egypte, sayinge: Take the some of the hole multitude of the chyldren of Israell, in theyr kyndreds and households of theyr fathers, and numbre them by name all that are males, polle by polle, from xx. yere and aboue: all that are hable too go forth to warre in Israell, thou and Aaron shal number the in their armys, and with you shalbe of euery tribe a headman in the house of his father.

And these are names of the menne that shall stande wyth you, of Ruben, Eliphur the sonne of Sedeur, of Simeon, Selumiell the sonne of Suri Sadai, of the tribe of Iuda. Nahesson the sonne of Aminadab, of Isachar, Nathanael the sonne of Iuar, of Zabulon, Elpab the sonne of Bels.

Among

The armie

Numeri

Among the chyldzen of Joseph: of Ephraim, Elisama the sonne of Amihud, of Manasse, Gamaliel the sonne of Phadazur of Ben Jamin, Abida the son of Bedeoni, of Dan, Ahieser the sonne of Ammi, Sadai, of Aser * Bageiell the son of Ocran, of Gad, Diphgaid Elisaph the sonne of Deguell, of Rephthalp, Ahira the sonne of Enan.

These were the counsaill of the congregacyon, and Lordes in the trybes of theyr fathers and captaynes ouer thousands in Israell. And Moses and Aaron toke these men aboue named and gathered al the congregacyon together: the fyfthe daye of the seconde moneth, and reckened them after theyr byrthe and kynredes and houses of theyr fathers by name from twenty yere & aboue, head by head, as the Lord comaunded Moses, euē so he numbred them in the mounte of Sinai.

And the chyldren of Ruben Israelsel. **Of Ruben**
best sonne in theyr generacions, kynreds and houses of their fathers, when they were numbred euery man by name, all that were males from .xx. yere and aboue, as many as were hable to go forth in warre, were numbred in the trybe of Ruben. xlii. thousande and .v. hundred.

Amonge the chyldzen of Simeon: their **Of Simeon**
generacion in their kynreds and houses of theyr fathers (when euerye mannes name was tolde) of al the males from .xx. yeres & aboue as many as were mete for the wars
Be.iii. were

The armie

Numeri

were numbred in the trybe of Symeon. lix. thousand and thre hundred.

Of Gad.

Among the children of Gad: theyr generation in theyr kinredes and households of theyr fathers, when they were tolde by name from twentye peare, and aboue, all that were mete for the war: were nūbred in the trybe of Gad. xlv. thousand, fyre hundred, and fyfte.

Of Iuda.

Amonge the chyldrene of Iuda: theyr generation in their kinreds and houses of theyr fathers (by number of names) from xx. yere & aboue, all that were hatle to war were tolde in the tribe of Iuda. lxxviii. M. and fyre hundred.

Of Isachar

Among the children of Isachar: their generation in their kinreds & houses of their fathers (when theyr names were accomplished) from twentye peare and aboue, what soeuer was apte for warre, were numbred in the trybe of Isachar. lxxi. thousand and foure hundred.

Of Zablon.

Amonge the chyldren of zabulon: their generaciō in their kinreds & houses of their fathers (after the nūbre of names. xx. yere & aboue, whosoever was meete for the war were counted in the trybe of zabulon. lvi. M. and. iiii. hundred.

Of Ioseph

Amonge the children of Ioseph: first among the children of Ephraim: their generation in their kinreds and houses of their fathers) when the names of all that were conueniente to to the war were tolde (first
twentye

The armie

Numeri

twenty peres and aboue: were in number
in the tribe of Ephraim fourty thousand
and five hundred.

Among the childre of Manasse: their ge- Of Manasse
neracion, in their kinredes & houses of their
fathers (when the names of all that were
fyt to war wer told fro twenty and aboue
were numbred in the tribe of Manasses.
xxxiiij. and two, C.

Among the chyldren of Benjamin their Of Benjamin
generacion, in their kinredes and houses
of their fathers (by the tales of names)
from twenty pere and aboue of al that wer
meete for warre, were numbred in the tribe
of Benjamin fyue and thyrty thousande
and four hundred.

Among the childre of Dan: theyr genera- Of Dan.
cion in their kinredes and houses of their fa-
thers in the summe of names) of all þ was
apte to warre from. xx. pere and aboue, wer
numbred in the tribe of Dan, lxiiij. thousand
and, vii. hundred.

Among the chyldren of Aser, theyr gene- Of Aser.
racion in their kinredes and houses of their
fathers (when they were summed by name
from twenty yeares & aboue, al that were
apte too war were numbred in the Tribe
of Aser one and fourty thousande, and
fyue hundred.

Among the chyldren of Rephthalay: theyr Of Rephthalay.
generacion. in theyr kinredes and houses
of theyr fathers (when theyre names were
toulde) from. xx. peres and aboue, what so-
euer

The armie

Numeri

euver was meete to warre: were numbred in the tribe of Nephthali .iii. and spstye .xii. and foure hundred.

¶ These are the numbers whiche Moyses: and Aaron numbred with the twelue princes of Israel, of euery house of their fathers a manne. And all the numbers of the chyldren of Israel, in þ houses of theyr fathers frome twentye yere and aboue, whatsoeuer was mete for the war of Israel, drew vnto the summe of .vi. x. and .iii. thousande spue hundred and spstye. But the Leuites in the tribe of theyr fathers, were not numbred amonge them.

And the Lorde spake vnto Moyses sayinge: onlpe se thou number not the trybe of Leui, ne take the summe of theym among the chyldren of Israel, But thou shalt appoynte the Leuytes vnto the habytacoon of wptnes, and to al the garnysment therof, and too all that belongeth thereto. For they shall beare the tabernacle, and all the ordinaunce therof, and they shall minister it and shall pitch theyr tentes round about it. And when the tabernacle goeth forth, the Leuites shall take it downe, and when the tabernacle is ppyched, they shall sette it vp, for if anye straunger come nere, he shall die. And the chyldrene of Israel shall ppyche theyr tentes euerye man in hys owne compaigne, and euerye man by hys owne standerd thorow out all theyr hostes. But þ Leuites shall pitch rounde aboute the habytacoon,

upon of wptnes, that ther shal no wrath be vpon
the congregacion of the children of Israel
and the Levites shal waite vpon the haby-
tacion of wptnes. And the chyldren of Is-
raell did accordynge too all that the Lorde
commaunded Moses.

The second Chapter

The order of the pytyng of the tentes
round aboute the tabernacle of wyntnes. The
heades and chyefe Lordes of the kindredes of
Israel are named.

And the Lord spake vnto Moses and
Aaron, sayng. The children of Isra-
el shal pyty: every man by his owne
standerd, with the arms of his fathers hou-
ses, away from the presence of the taberna-
cle of wptnesse.

On the east side toward the rysyng of the
sunne, shall they of the standerd of the host
of Juda pitche with their armies. And Ra-
hesson the sonne of Aminadab shall be cap-
taine over the sonnes of Juda. And his
host and the numbre of them thre score and
fourtene thousand, and syre hundred. And
neste vnto hym, shall the trybe of Zachar
pytche, and Zachanael the son of zuer, cap-
tayne over the children of Zachar his hoste
and the noubmer of theym liiii. thousande
and foure hundred.

And then the tribe of zabulon: with Eliab
the son of Helon, captayne over the childe-
ren of zabulon, and his hoste in the numbre of
them. lvi. thousand, and four hundred. So
that

The armie

Numeri

that al they that pertayne vnto the host of Juda, ar an hundred thousand. lxxvi. thousande and foure hundred in theyr compaynes: and these shall go in the forefront, when they iourne.

And on the south syde, the standerd of þ host of Ruben shall lye wpth theyr compaynes, and the captain ouer the sons of Ruben, Elizur the son of Sedeur, and his host and the number of them. xlii. thousand, and syue hundred.

And fast by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon, Salumiell the son of zuri Sadai and his hoste, and the noubmer of them xlii. thousand, and thre hundred. And þ tribe of Gad also. And the captayn ouer the sonnes of Gad, Eliazaph the sone of Deguell and hys hoste, and the numbze of them. xlii. thousande, syre hundred, and fyfthe. So that al the number that appertayn vnto þ host of Ruben, are an hundred and .li. thousand, four hundred and fyfthe, wpth theyr compaynes, and they shall be the seconde in the iourne.

¶ And the tabernacle of witnes with þ host of the Lewites, shall go in the middes of the host, as they lye in theyr tents, euē so shall they procede in the iourne, euery mā in his quarter aboute the standerdes.

On the weste syde, the standerd & the hoste of Ephraim shall lye with their compaynes And the captain ouer the sonnes of Ephraim

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The armie

Numeri

im, Elisama the sonne of Amihud: and hys
hoost, and the number of them .xl. thousand
and fyue hundred.

And last by hym the tribe of Manasse,
and the captayne ouer the sonnes of Ma-
nasse, Gamaleell the Sonne of Pedazur
and his hoost, and the numbze of them wer
xxii. thousand and two hundred. And the
tribe of Ben Jamin also, and the Captain
ouer the Sonnes of Ben Jamin. Abydan
the sonne of Bedioni, and his hooste, and
the noubmer of them. xxxv. thousande, and
foure. C. All the number that belonged vn-
to the hoost of Ephraim, were an hundred
thousand, epght thousand and an hundred
in theyr hostes: and they shall be the thynde
in the iournie.

And the standerd and the hooste of Dan
shall ye on the North syde wpyth theyre
companyes: and the Captayne ouer the
chyliden of Dan, Ahiezer the sonne of Am-
mi Sarai: and his hooste, and the noubmer
of them thzee score and two thousande and
seuen hundred. And laste by him shall the
tribe of Aser pitche: and the Captaine ouer
the sonnes of Aser, Bagiel the sonne of Oc-
ron: and his hooste, and the number of them
xli. thousande and fyue. C.

And the tribe of Repthalie also, and the
Captayne ouer the chylidene of Repthali:
Ahira the sonne of Enan, and hys hooste,
and the numbze of them. lvi. thousand and
foure hundred. So that the hole number

of

The armie

Numeri

of al that pertained vnto the hoste of Dan, was an hundreded. lviij. thousande and fyre hundreded. And they shall be the last in that iourney wth theyr standerdes.

These are the summes of the children of Israel in the houses of theyr fathers: euen al þe numbze of the hosts with theyr companies fyre hundred thousand, thze thousand fyue hundred and fiftie. And yet the Levites were not numbzed amonge the chyldrene of Israell as the Lorde commaunded Moyses. And the children of Israell dyd according to al that the Lord commaunded Moyses, and pitched with theyr standerdes, and they iourneyed euery man in his kindred, and in the household of his father.

The.iii. Chapter.

☞ The levites are not numbzed to go to battel, but to minister to the holye place of sanctuary. They must also pitch theyr tents next to the habytacyon,

A These are the generations of Aaron & Moyses, when the Lorde spake vnto Moyses in mounte Sinai. And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazer and Ithamar. These are the names of the sonnes of Aaron, whiche were priestes annopnted and theyr hands filled to minister* but Nadab and Abihu died before the Lord, as they broughte straunge fyre before the Lorde in the wylbernesse of Sinai, and had no chyldren. And Eleazer and Ithamar ministered in

Leu. x. a
Nu. xvi. d.

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The armie

Numeri

in the sight of Aaron thep^r father.

And the Lorde spake vnto Moyses, saye-
inge: bypnye the tribe of Leui, and set them
befoze Aaron the prieste, and let them serue
hym and wayte vpon him, and vpon al the
multitude befoze the tabernacle of wptnes
to do the seruice of the habitaciō. And thep
shal wayte vppon all the garnishmente of
the tabernacle of wptnesse, and vppon the
chyl dren of Israell, to do the scrupce of the
habytacpon. And thou shalte gvue the Le-
uytes vnto Aaron and hys Sonnes, for
they are geuen vnto hym of the chyl drene
of Israell. And thou shalte appoynte Aa-
ron and hys Sonnes to wayte on thep^r prie-
stes office: and the straunger that commeth
nye shal dye for it.

And the Lorde spake vnto Moyses, saye-
ing: Beholde* I haue takē Leuits of schil-
dren of Israell for al the first born openeth
the matrice among the chyl dre of Israell, so
that the Leuites shalbe myne: because all
the first born ar mine: for the same day that
I smote al the first born in the lād of Egyp-
t I halowed vnto me al the first borne of Is-
raell, bothe man and beaste: and myne they
shalbe: for I am the Lorde.

And the Lorde spake vnto Moyses in the
wildernes of Sinai, sayinge: Number the
chyl dren of Leui in the houses of thep^r fa-
thers and kinreds, all that are males from
a moneth olde and aboue. And Moyses num-
bred them at the worde of the Lorde, as he

was

L
Exod. xlii. a
Nu. viii. a.

Leuite syg-
nificeth some
tyme only a
minister or
seruants, as
here.

The armie

Numeri

was comaunded. And theese are the names of the chyldren of Lewi, werson, Cahath, and Merari. And these are the names of the chyldren of Bersi in thei kinreds: Libna and Semei. And the Sonnes of Cahath in thei kinredes were: Amram, Jeezhar, Hebron and Oziel. And the sonnes of Merari in thei kinreds were: Maheli and Mushi. These are the kinredes of Lewi in the houses of thei fathers,

D And of Bersi came the kynrede of the Libnites and the Bersonits, which are the kinreds of the Semeites. And the summe of them (when all the males were tolde) from a moneth olde and aboue were seven thousand and syne. C. And the kinredes of the Bersonites ppyched behynde the habytacion westwarde. And the captain of the most auncient house among the Bersonits, was Eliasaph the sonne of Lael.

And the offyce of the chyldren of Bersi in the tabernacle of wptnesse was to keepe the habytacion, and the tente wpyth the couerynge thereof, and the hangynge of the dore of the tabernacle of wptnesse, and the hangynge of the courte, & the curtayne of the dore of the courte: which court wente rounde about the dwelling, and the aulter and cordes that perteyned vnto all the seruicethereof.

And of Cahath came the kynrede of the Amramytes and the kynred of the Jeezharptes and of the Hebronites, and of the Ozielites

The office of **Numeri** the **Leuita**
zielptes. And these are the kynredes of the
Cahathites. And number of all the males
from a moneth olde and aboue, was eighte
thousand and syre hundred: whych way-
ted on the holpe place.

And the kined of the childre of **Cahath**
pytched on the southside of the dwellinge.
And the captayn in the most ancient house
of the kineds of **¶ Cahathites**, was **Elisa-**
phan the son of **¶ Ziel**, and their office was
to kepe the arcke, the table, **¶ cadellsticke**, &
the aulter, and the holpe vessels to myny-
ster wyth, and the bayle wyth all that ser-
ued thereto, and **Eleaser** the sonne of **Aa-**
ron the priest, was Captayne ouer all the
Captaynes of the **Leuytes**, and hadde the
ouersyghte of them that wayted vpon the
holpe thynges.

And of **Merari** came the kinreds of the **¶**
Maailites, and of the **¶ Mulites**: and these
are the kinreds of the **Merarytes**. And the
uumber of them (when al the males from a
moneth old and aboue was told) drew vn-
to sixe thousand, and two hundred: And the
captayn of the most auncient house amog
the kinreds of the **Merarytes**, was **zurel** **¶**
son of **Abihael**, whych pitched on the north
syde of the dwellynge.

And **¶** office of the sonnes of **Merari** was
to kepe the bordes of the dwellynge, & the
barres, pylers wyth the sockets therof, and
al the instrumentes therof, and al that ser-
ued therto: and the pilers of the court round

¶ i. aboute

The office of Numeri the Levites
aboute, and thep̃ie sockettes wyth thep̃ie
pyrnes and cordes. But on the forefront
of the habitation, & before the tabernacle
of wytnesse eastwarde, Shall Moyses & Aaron
& hys sons p̃tch, & wayte on the sanctuari
in stede of the chyldrene of Israell. And the
straunger that cometh nye, Shall dye for it.
And the hole sum of the Levites which Mo
ses & Aaron numbred, at the cōmaundmēte
of the Lord thowowe out thep̃ie kynteds, &
uē of the males of a moneth olde & about
was. xxi. thousand.

B And the Lord said vnto Moyses: Numbre
al the first borne that are males among the
chyl dren of Israell. From a moneth old and
aboue, and take þ̃ number of thei names.
And thou shalt appoynt the Levites to me
the Lord, for al the first born among þ̃ chl
drē of Israell & the catel of the Levites for þ̃
first borne of the chyl drē of Israell. And Mo
ses numbred as the Lord commaunded him
al the first born of the children of Israell.
And al the first males in the summe of na
mes, from a moneth olde and aboue, were
numbred two and twenty thousand, two
hundred, and thre score and thyp̃tene.

And the Lord spake vnto Moyses, saye
inge: Take the Leuytes for all the fyrste
borne of the children of Israell, and the ca
tel of the Levites for thep̃ie catell: and the
Leuytes shall be myne whp̃ch am the Lord.
And for the redemp̃nge of two hundred
and thre score and thyp̃tene, whp̃che are mo
then

The office of Numeri the Levites

Then the Levites in the fyrst borne of þe chyl-
dren of Israel, take .v. sicles of euery ppeece
after the sicle of the holpe place, twentye
geras the sicle. And giue the money wherw
the od numbze of them is redemed, vnto A-
aron and his sonnes.

Exo. xxx. 12.
Leu. xxvii. 12.
Eze. xlvi. 10.

And Moses toke the redempcion monei of
the ouerplus that wer mo then the Levites
among the first bozn of the chyliden of Is-
rael, and it came to a thousand, thze hūdzd,
and .iii. scoze and .v. sicles, of the holp sicle.
And he gaue that redemcion mony vnto Aa-
ron and his sons at the word of the Lorde,
lyke as the Lorde commaunded Moses.

The .iiii. Chapter.

The office of the Levites, euery one after the
Roche that he came of.

And the Lord spake vnto Moses and A-
aron, & bad theym take the sum of
the children of Cahath foorth of the
sōnes of Levi in theyr kindreds & houses of
theyr fathers from thyrtye pere and aboue
vntyll fyftye all that were hable to warre
to do þe worke in the tabernacle of wptnes.
This shalbe thoffice of the children of Ca-
hath in the tabernacle of wptnes whiche is
most holp. And when the host remoueth, Aa-
ron and his sons shal come and take down
the vail, and couer the arke of wptnes ther
with, & shal put thereon a coueting of taxus
skinner, and shal spred a cloth that is al to-
gether of Jacincte aboue all, and putte the
traues therof in. And vpon the shewe table
ff, ii. they

The office of Nuneri the Leuites

they shall spread abroad a clothe of Iacincte and put thereon the dishes, spones, flat pieces, and pottes to poure wpth, & the dayly bread shall be thereon: & they shall spread vpon the a couering of purple, and couer the same with a couering of taurus skinnes, and put the staues therof in.

And they shall take a clothe of Iacinct and couer the candelstyeke of lpghte, and the lampes and her snoffers, and fyre pans, & al her oyle vessels which they occupy about it; and shall put vpon her and on al hir instrumetes, a couering of taurus skinnes, & put it vpon staues. And vpon the golden aulter they shall spread a cloth of Iacincte, and put on her staues.

¶ And they shall take all the thynges which they occuppe to minister wpth in the holpe place, & put a cloth of Iacinct vpon them & couer the wpth a couering of taurus skins, and put the on staues. And they shall take away the ashes out of the aulter, and spread a scarlet cloth thereon: and put about it; the fyre pannes, the fleshe, hokes, the shouels, the basens, & all that belongeth vnto the aulter, & they shall spread vpon it a couering of taurus skynnes, & put on the staues of it. And when Aaron and his sones haue made an ende of couering the sanctuary & al the thynges of the sanctuary, against that the host remoue, then the sons of Cahath shall come in to beare, and so let them not touch the sanctuary lest they die. And this is the charge

The office of **Numeri** the **Leuites**
charge of the sons of **Cahath** in the taber-
nacle of witness. And **Elezar** the sonne of
Aarō the priest, shal haue the charge to pre-
pare oyle for the lights and swete sence, and
the dayly meat offering and the anoynting
oyle, and the ouerspight of al the dwelling
and of al that therein is, both ouer the sanc-
tuarie and of all that pertaineth thereto.

And the Lord spake to **Moses** and **Aaron**
sayinge: destroie not the tribe of the kyn-
reds of the **Cahathites**, from amonge the
Leuites. But thus do vnto them that they
maie liue and not dye, when they go vnto
the most holy place. **Aaron** and hys sonnes
shal go in and put them eueri man vnto his
scrupce and vnto hys burthen. But let the
not go in to se when they couer the santu-
arie, lest they dye.

And the Lord spake to **Moses**, sayinge:
Take the sum of the chyldrene of **Berson**,
in the houses of theyr fathers and in theyr
kynredes: from thyrty yere and aboue:
til fiftie al that are able to go forth in war
to do scrupce in the tabernacle of witness.
And this is the seruice of the kynred of the
Bersonites to serue and to bere. They shal
beare the curtaynes of the tabernacle, & the
roofe of the tabernacle of witness and hys
couering, & the coueryng of the skynnes
that is on high aboue vpon it, & the hang-
ing of the doore of the tabernacle of witness
& the hanginge of the court, & the hanging
of the gate of the court that is round aboute

The office of **Numeri** the Levites
the dwelling, and the aulter, and the cords
of them, and al the instrumentes that serue
vnto theym, and all that is made for them.
And at the mouth of Aarō and his sonnes,
shall all the service of the childrene of the
Gersonites be done, in all theyr charges, &
in all theyr seruyce, and ye shall appoynte
them vnto all theyr charges, that they shal
wayte vpon. And this is the seruyce of the
kyndred of the chyldren of the Gersonytes
in the tabernacle of wytnes, and they shall
be vnder the hand of Jthamar the sonne of
Aaron the pnest.

And thou shalt number the sonnes of **Merari** in theyr kinredes, and in the houses of
their fathers, from thirtie yeres and aboue
vnto fiftie: euen all that is hable too goo
forth in warre, to do the seruyce of the ta-
bernacle of wytnesse.

D And this is the charge that they muste
wayte vpon in al that they must serue in the
tabernacle of wytnesse: The boordes of the
tabernacle, and the barres, pylers and so-
ckettes therof, and the pylers of the counte
roundabout, and their sockettes, pinnes,
and cordes, wyth all that pertapneth, and
serueth vnto them.

And by name ye shall recken the thyngs
that they must waite vpon to beare. This
is the seruyce of the kyndreds of the sonnes
of **Merari** in al theyr seruyce in the taberna-
cle of wytnes vnder the hande of Jthamar
the sonne of Aaron the priest.

And

The office of Numeri the Levites

And Moses and Aaron, and the princes of the multitude numbred the sons of the Cahathites in their kinreds and houses of thep; fathers, from thirtie yeres and aboue vnto fiftie, all that were able to go forth in the hoste, and to do service in the tabernacle of witnesse. And the numbze of them in their kinredes, were .ii. C. vii. C. and fiftie. These are the numbzes of the kynredes of the Cahathites, of al þ did service in the tabernacle of witnes, which Moses and Aaron did numbre at the commaundemente of the Lorde by the hande of Moses,

And the sonnes of Gerson were numbred in their kinredes, and in the houses of their fathers, from thirtie yere by vnto fyftie, al that were able to go forth in the hoste to do service in the tabernacle of wptnesse. And the numbze of them in thep; kinredes, & in the houses of their fathers, was, two thousande, sixe hundred and thirtie. This is the numbze of the kynreds of the sonnes of Gerson, of all that byd serupce in the tabernacle of witnes, which Moses and Aaron byd numbre at the commaundemente of the Lorde.

And the kynreds of the sonnes of Merari were noumbzed in their kinredes, and in the houses of their fathers, fro thirtie yere by vnto fiftie, all that were able to go forth with the hoste, to do serupce in the tabernacle of witnes. And the numbze of the was in their kinreds thre thousande and two

The office of Numeri the Levites

L. This is the nūbre of the kinredes of the sons of Merari, which Moles & Aaron numbred at the cōmaundement of the lord, by þ hand of Moles.

The hole summe whiche Moles, Aaron & the lordes of Israell numbred amonge the Levites in their kinredes & householdes of their fathers, from xxx. yere vp vnto fiftie, euerpe man to do his office and seruice, & to beare his burthen in the tabernacle of wytnes, was eight thousand, fiue hundzed and foure scoze, which they numbred at the cōmaundemēt of the lord by the hand of Moles, euerpe man vnto hys scrupce and burthen: as the lord commaunded Moles.

The .v. Chapter.

¶ Who they be þ ought to be cast oute of the host, The knowledg ing of syn. The cleansing of sinne don of ignorance. The lawe of the fyrst feutes, and of gelousy.

A And the lord spake to Moles, saying: cōmaund the childzen of Israell þ they put forth of the host, al lepers, and al that haue pñues, & al that ar defiled vppon the dead, whether thei be males or females þe shal put thē out of the host, þ they defyle not the tentes among which I dwell. And the chyliden of Israell dyd so, and put thē out of the hoste, as the lorde commaunded Moles, so dyd the childzen of Israell. And þ lord spake to Moles, saying, speake vnto the childzen of Israell, whether it be man or woman, whē they haue sinned any
maner

The office of **Numeri** the **Leuites**

maner syn which a man doth, wherewith a man(a) trespafeth against the lord so þ the soule hathe donne a misse: then they know ledge they? synnes whpch they haue done, and restore againe the hurt that they haue done in the hoale, and put the fift part of it more therto, & giue it him whō he hath tres- paced against. But if he that maketh the a- mends haue no man to do it to, then the a- mendes that is made shalbe the lordes, and the priestes, besyde the ram of the attone- ment offryng, wherewith he maketh attone- ment for him selfe. And al the firste frutes whiche the children of Israell bynge vnto the priest, shal be the priestes, & euery mans halowed thynges shal be hys owne, but whatsoeuer anpe man gyueth the prieste, it shalbe the priestes.

And the Lorde spake to Moyses, saying: **B**
 Speake to the children of Israell, & shewe **The lawe**
 them. If anpe mannes wife goo asyde and **of gelousy**
 trespace against him, so that another man
 lye with hys fleshy, and the thyng be hys
 from the eyes of hir husbände, and is not
 come to light that she is defyled (for ther is
 no witnes agaynst hys) in as muche as she
 was not taken wpth the maner, and (b) the
 spyt of gelousie cometh vpon him, and he
 is gelouse ouer his wife, and she defiled, or
 happely the spirit of gelousye cometh vpo
 him, and he is gelouse ouer hys wyfe, & she
 yet vndefyled. Then let hir husband byng
 hyr vnto the priest, and bynge an offering
 for

Ceremonies Numeri

for hir: the tenth part of an Epha of barley meale, but he shall poure none oyle therunto, nor put frankensens thereon: for it is an offering of jealousy, and an offering that maketh remembrance of synne.

And let the priest byng hyr and sette her before the Lord, & let him take holie water in an erthe vessel, & of the dust that is in the flour of the habytacio, and put it into the water. And the priest shall set þe wife before the lord, and vncouer hir head, and put the memorial of the offering in hir hands whiche is the jealous offering, and the prieste shall haue bitter and cursing water in his hand, and he shall coniure hir, and shall say vnto hir, If no man hath the lien with thee, neither hast gone asyde & defiled thy selfe behynde thy husbände, then haue thou no harme of this bytter cursing water.

But if thou hast gone asyde behind thine husband, and art defyled, and some other man hath lyen with thee besid thine husband (& let the priest coniure hir wpth the coniuration of the curse, & say vnto hir) the Lord make thee a curse & a coniuration among the people: so that the Lord make thy thyghe rotte, & thy bely swell, and this bitter cursing water go into the bowels of thee, that thy belly swell, and thy thygh rotte, & the wyfe shall ye sape: (c) Amen Amen.

And the priest shall wypte this curse in a beel and washe it out in the bitter water. And when the cursing water is in her, then let the

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The office of **Numeri** the **Leuites**
the priest take the gelousy offering out of þ
wiues hand, and waue it befoze the **Lorde**,
and bypnyng it vnto the alter: & he shall take
an handfull of the memorial offering, and
burne it vpon the aulter: If she be defiled, &
haue trespassed agaynst hir husband, then
shall the cursyng water go into hir, & be so
bpytter that hir bellye shall swelle, and hyr
thigh shall rotte, and she shall be a curse a-
mong hir people: That if she be not defiled
but is cleene, then she shall haue no harme,
but that she may conceiue.

This is the law of gelousy, when a wyfe
goeth aside behynd hir husband, and is de-
filed for when the spirit of gelousy cometh
vpon a man, so that he is gelouse ouerhys
wyfe, the he shall bring hir befoze the **Lord**
and the priest shall minister al this law vnto
hir, and the man shall be gylteles, & the wyfe
shall beare hir synne.

The Notes.

Trespace

(a) This trespace is wherwyth we hurt oure
neyghboure in woꝛdelve goodes (as they calle
them) and therfoze must the hurte be restoyed
and the fyfte part more thereto, If the party res-
mayned not, so whom the restitution was, due,
nor any of hys lawefull heyres: then muste it be
the priestes wages, which at that time had none
other lyuelod.

Gelousye

(b) The whole lawe of gelousye seemeth to be
a feare and a certayne nurture of wyues, that
they shoulde be obedyente to theyr housbandes,
shall, manerly, and faythful, and such as gyue
bons

Ceremonies Numeri

none occasion to be suspecte, and thereto ser-
ued thys lawe whyle it keppe theym vnder, and
gaue theym no lycence to runne at large, wher-
by they myght haue come in some suspecte, and
so haue come to thys great shame before the co-
gregacyon.

(c) Ainen is an Hebrue worde, and sygnifyeth
euen so be it, or be it faste and sure, appoyninge
and allowynge the sentence goynge before: and
when it is doubled, it augementeth the confy-
macyon, as in manye Psalmes, and Jo. v. i. vi.

The. vi. Chapter.

Nazare sig-
nifieth an
absteyner.

The lawe of the Nazares that toke vpon
them abstinence. The maner of blessinge the
people.

AND the lord spake vnto Moyses say-
ing: speake vnto the chyldren of Is-
rael, and say vnto them: when a mā
or woman appoynteth to * bowe a bow of
abstinence for to absteyne to the Lorde, he
shal absteyne from wyne and strong drinke
& shal drinke no vinegre of wine or of strong
drinke nor shal drinke whatsoeuer is pres-
sed out of grapes: & shal eat no fleshe gra-
pes, neither yet dyed as long as his absti-
nence endureth. Moreover he shal eat no-
thing that is made of the vine tre, nor so much
as the kynnels or the huske of the grape.
And as long as the bow of his abstinence
endureth, there shall no rasure or sheeres
come vpon hys head, vntill hys daies be run-
out, whych he fasted vnto the Lord, and he
shal be holy, and shall let the lockes of hys
herte growe, as long as he absteyneth vnto

Here it ap-
peareth
what a
bow is af-
ter oldete-
stamente
whych was
a figure of
the vowe of
a churche
ought to do
geuyng and
dedicatynge
him selfe vn-
to god, as it
is spoken.
Rom. xii. a

to the Lord, he shall come at no dead bodie: & he shall not make him self vncleane at the death of hys father, mother, brother or sister: for the abstinence of his god is vpon hys head. And therefore as long as his abstinence lasteth, he shall be holy vnto ϕ Lord.

And if it fortune that any mā by chaunce dye suddenly before him, & defile the head of his abstinence, then must he haue his head the day of hys clensing: euen the seueneth daye he shall haue it. And the eighth day he shall bring two turtles, or two yong pigeons to the priest, vnto the doore of the tabernacle of witness, And the priest shall offer thone for a synofferinge and thother for a burntofferinge, and make attonement for hym in that he sinned vpon the dead, & shall also hallow hys head the same daye, & shall absteyne vnto the lord the tyme of hys abstinence, and shall bring a lambe of a yere old for a trespassofferinge: but ϕ dayes that were before are loste. bicause his abstinence was defyled.

This is the lawe of the absteyner, when the tyme of his abstinence is runne out, he shall be brought vnto the doore of the tabernacle of witness, and he shall bringe hys offeringe vnto the Lord: an he lambe of a yere olde wythout spotte for a burntofferinge, and a she lamb of a yere old wythoute blemyshe for a synne offeringe, a ram wythout blemyshe also for a peaceofferinge, and a baskette of swete bread of fine flour mingled

To haue abstinence of god vpon his head is a token of refusing the care of bodely thinges by that he setteth not by the herre of his head, or by trimming of hys bush or beard, which thing the world so greatly esteemeth.

Ceremonies Numeri

mingled wpth oyle and waters of swete bread, annoynted wpth oyle wpth meate-offerynges and drynck-offerynges that be longe thereto.

And the p̄iest shal bringe hym befoze the lord, and offer hys syn-offeryng & hys burnt-offeryng, and shall offer that ramme for a peace-offeryng vnto the Lord wpth a basket of swete bread, and the p̄iest shal offre also his meate-offeryng, & his drynck-offeryng. And þe absteiner shall haue his head in the doze of the tabernacle of wptnes, and shall take the herre of his sober head & putte it in that fyze, whych is vnder the peace-offerynge.

Then the p̄iest shall take the sodde shuter, of the same and one swete cake oute of the basket, and one swete waler also, & put them in the hande of the abstepner, after he hath shauen hys abstepnence of, and the p̄iest shall waue them vnto the Lord, which offeryng shalbe holy vnto the p̄ieste, wpth the wauebred and heue shoulde: and then the abstepner maye dryncke wyne.

This is the lawe of the Nazaree, which hath bowed hys abstepnence vnto the Lorde for his abstepnence, besydes that hys hande can get. And accordyng to the bowe whiche he bowe d, so he must do in the lawe of hys abstepnence.

And the lord talked with Moyses, sayinge: speake to Aaron and his sons, sayinge: of this wise ye shal blesse the chyldren of Israel, saying vnto them.

The

The Lord blessethe and kepe the.

The lord make his * face shyne vpon the
and be merciful vnto the. * That is
gentle the &

The lord shal be his countenaunce vpon
the, and geue the peace. For ye shal put my
name vpon thy chylzen of Israel, that I
may blesse them. token of his
louing kind

The .vii. Chapter.

The offering of the Lordes and heades of
Israel, when the tabernacle was set vp.

And when Moses had full set vp the
habitation, and anointed it & sancti-
fied it, and al the vessels therof, and
had anointed and sanctified the alter also,
and al the vessels: thereof: then the princes
of Israel, heades ouer the houses of theyr
fathers, which were the lords of the tribes
that stode and numbred, offered & broughte
their giftes before the lord .vi. couered cha-
rettes and .xii. oren: two & two a charrette
and an oxe euery man, and they broughte
them before the habytacion.

And the lord spake vnto Moses, saying:
take it of them, and let the be to do the ser-
uice of the tabernacle of wytnesse, & geue
them vnto the Levites, euery man after his
offyce. And Moses toke the charrets & the
oxen, and gaue them vnto the Levites, two
charrettes and foure oxen he gaue vnto the
sons of Gerson, accordyng vnto their of-
fyce. And foure charrettes and eight oxen he
gaue vnto the sons of Merari, accordyng
vnto theyr offyces, vnder the handes of Ja-
thamar

Ceremonies Numeri

thamar the sonne of Aaron the Priest. But vnto the sonnes of Cahath, he gaue none, for the offyce that pertayned to them; was holpe: and therfore they muste beare vpon Shoulders.

W And the princes offered vnto the dedycatyon of the aulter in the day that it was anoynted, and brought their gyftes before the alter. And the lord sayde vnto Moyses let the princes bring theyr offerings, every daye one pynce, vnto the dedycatynge of the aulter.

**The offer-
yng of Ra-
helson.**

He that offered hys offering the first daye, was Rahelson the son of Aminadab of the tribe of Iuda. And his offering was a silver charger, of an hundred and thyrtye syles weight, and a silver boule of thre score and ten syles of the holy syle, both of the full of fyne wheten flour, mingled wth oyle for a meatoffring: & a sponne of ten syles of golde ful of incense: and a bullocke, a ram & a lambe of a yere old for burnt offerings and an he goate for a sinneoffryng, and for peace offerings two oxen, fyue rammes, fyue he goates, & fyue lambes of a yere olde. And this was the gifte of Rahelson the sonne of Aminadab.

**The offer-
yng of Ra-
thanael.**

The second day did Rathanael offer, the sonne of Zuar, captaine ouer Izachar. And his offering which he brought was a silver charger of an hundred & xxx. syles weyght and a syluer boule of thre score & x. syles of the holy syle: & both ful of fyne flour mingled

The offering

Numeri

gled wth oyle for a meatofferyng, & a golden spon of ten sycles, ful of incense. And a bullock, a ram and a lambe of a pere olde for burntofferyngs, and for peaceofferyngs two oxen, fyue rammes, fyue he gotes, and fyue lambes of one pere olde. And this was the offering of Nathanael the son of Zuar.

The thyr^d day, Eliab the sonne of Helon The offer
the chiefest amonge the chyldren of Zabulo ryng of
brought his offering. And his offering was Eliab.
a syluer charger of an hundred and thyrtye
cycles weight, & a syluer boule of thre score
and ten cycles of the holy cycle, and bothe
full of fyne floure mingled with oyle for a
meatofferyng: and a golden spon of ten si-
cles full of incense: and an oxe, and a ram,
and a lambe of a pere olde for burntoffrin-
ges, and an he gote for a synofferynge: and
for peaceofferyngs, two oxen, fyue rammes,
fyue he gotes, and fyue lambes of one peare
olde. And this was the offererynge of Eliab
the sonne of Helon.

The fourthe daye, Elizur the son of Se-
deur, the chiefest among the chylde of Ru- The offer
ben, brought his offererynge. And hys gyfte ryng of
was a syluer charger, of an hundred & thyr- Elizur.
ty cycles weighte, and a syluer boule of thre
score and .x. cycles of the holpe cycle, & both
full of fyne floure myngled with oyle for a
meatofferynge, and a golden spon of .x. cy-
cles ful of incense: and a bullock, a ramme
and a lambe of a pere olde for burntoffrin-
ges, and an he gote for a synneoffring: and

Ex. i.

for

The offering Numeri

for peaceofferings, two oxen, five rammes, fyue he goates, and fyue lambes of one yere olde. And thys was the offeringe of Elizur the sonne of Sedeur.

The offeringe of
Helamiell.

The fift day, Salumiel the sonne of zuri Sadai, chiefe lord among the chyldren of Simeon, offered: whose offering was a siluer charger of an hundred and .xxx. spyles weyghte, and a syluer boule of thye scoze and ten sicles of the holy spyle: And both ful of fyne flour, myngled with oyle for a meate offering, and a golden spone of .x. spyles ful of incense. And a bullock, a ram, & a labe of a yere old for burnt offerings, & an he goate for a synoffring: and for peaceofferings two oxen, v. rammes, v. he goates, and v. lambes of a yere olde. And thys was the offeringe of Helumiel the sonne of zuri, Sadai.

The offeringe of Eli
asaph.

The sixt daye Eliasaph the sonne of Deguel, the chiefe amogge the chyldre of Gad offered: whose gyfte was a syluer charger of an hundred and .xxx. spyles weighte, and a syluer boule of thye scoze and .x. sicles of the holpe spyle: and both full of fyne flour myngled with oyle for a meateoffring: and a golden spone of ten sicles full of incense. And an oxe, a ramme, and a lambe of a yere olde for burnt offerings, and an he goate for a synoffryng. And for peaceofferings two oxen, fyue rammes, fyue he goates, and fyue lambes of one yere olde, and this was the offeringe of Eliasaph the sonne of Deguell.

The seuenth daye Elisama the son of Amihud,

The offering

Numeri

Amihud, the chiefe lord of the children of Ephraim, offered: and hys gyfte was a silver charger of an. C. and. xxx. syles wepght: & a silver boule of thye scoze and. x. syles of the holy sicke, & both ful of fine flour myngled with oyle for a meat offering: and a golden spone of. x. syles full of incense. And a bullocke, a ramme, and a lamb of a yere old for burnt offerings, and an he gote for a syn offering, and for peace offerings, two oren. v. rammes, fyue he goates, and fyue lammes of a yere olde. And thys was the offeringe of Elisama the sonne of Amihud.

The offeringe of Elisama,

The eight day, offered Samualiel the son of Bedazur, the chiefe Lord of the children of Manasse. And his gift was a silver charger of an hundred and thirti syles weight: and a silver boule of thye scoze and ten syles of the holy sicke, and bothe full of fine flour myngled wpth oyle for a meat offering: and a golden spone of ten syles full of incense. And a bullocke, a ramme, & a lamb of a yere old for burnt offerings, and an he gote for a syn offering: and for peace offerings two oren, v. rammes. v. he goates, and fyue lambs of a yere old. And this was y offering of Samualiel the sonne of Bedazur.

The offeringe of Samat. etc.

The ninth day: Abidan the son of Bede-on, the chiefe Lord among the children of Ben Jamin, offered. And hys gift was a silver charger of an hundred and. xxx. syles weight, and a silver boule of thye scoze and ten syles of the holy sicke, and both full of

The offeringe of abidan.

The offering

Numeri

fyne flour mingled wth oyle for a meat of-
fryng, and a golden spone of .x. cycles full
of incense: and a bullock, a ramme, & a lambe
of one yere old for burnt offrynges: & an he
goate for a synoffryng: and for peace offrynges
two oxen, fyve rammes, fyve he goates, and
v. lammes of one yere old. And this was the
offryng of Abidan the sonne of Bedeon.

**The offe-
ryng of
Abizer.**

If The tenth day, Abizer s^{on} of Ammi
Saddai, chiefe lord among the chyldren of
Dan, offred, And his gift was syluer char-
ger of and. C. and thyrty cycles of weyght:
a syluer boule of thre scoze and ten sicles of
the holpe cycle: and both ful of fyne flour
mingled wth oyle for a meat offryng: and
a golde spone of ten sicles ful of incense: &
a bullock, a ramme and a lambe of a yere
old for burnt offrynges, & a he goate for a syn
offryng: and for peace offrynges ii. oxen. v.
rammes. fyve he goates, and, fyve lammes of
a yere old. And this was the offryng of A-
bizer the sonne of Ammi Saddai.

**The offe-
ryng of
Bageiell.
* Of Bhe-
giall.**

The .xi. day, * Bageiell the sonne of Odra
the chiefe lord among the chyldren of Aser
offred. And his gift was a syluer charger, of
an hundred and thyrty sicles of weyght: a
syluer boule of thre scoze and ten cycles of
the holpe cycle and both full of fyne flour
mingled wth oyle for a meat offryng: and
a golden spone of ten cycles full of incense
And a bullock, a ramme and a lamb of one
yere old for burnt offrynges: & an he goate
for a synoffryng: and for peace offrynges:
two

The offering

Numeri

two open five rams, five goats, & fyue lams
of one yere old, And this was the offering of
Babiel the sonne of Ocran.

The .xii. dape, Ahira the sonne of Enan
chiefe lord amonge the children of Moyses
thali offered, and hys gift was a syluer cha-
ger of an hundred and thirtie sicles waight
a syluer boule of thre scoze, and ten sicles of
the holy spyle, both ful of fyne flour min-
gled wpth oyle for a meat offering: a gol-
den sponne of twentye sycles ful of incense
And a bullock, a rams, and a lambe of one
yere old, for burnt offerings, and an he goat
for a syn offering, and for peace offerings,
two open, fyue rammes, fyue he goats, and
v. lammes of one yere olde. And thys was
the offering of Ahira the sonne of Enan.

The offer-
ing of
Ahira.

Of thys maner was the dedycacion of
the alter wher it was anoynted, vnto which
was brought by the prynces of Israell .xii.
chargers of syluer, twelue syluer boules, &
twelue spones of gold: every charger con-
teynng an hundred and thirtie sycles of
syluer, and every boule thre scoze and ten;
so that all the syluer of all the vessels, was
two thousand and foure hundred sycles of
the holy spyle. And the twelue golden spo-
nes, whych were ful of incense, contained
ten sicles a pece of þ holý sicle: so that all þ
gold of þ spones, was an hundred & .xx. sicles.

All the oren that were broughte for the
burnt offerings were twelue, and the ram-
mes twelue, & the lammes twelue of a yere
olde

Bg. iii.

olde a pece, wyth the meatoffrynges: wyth he goates for synne offryngs. And al the of the peaceoffrynges were. xliiii, rammes lx. he goates. lx. and lambes of a yere olde a pece. lx. and this was the bedication of the aulter, after that it was anointed.

And when Moyses was gone into the tabernacle of wytnesse to speake with God, he heard þe voyce of one speakyng vnto him oute of the mercy seate that was vpon the arke of witnesse, euen between the two cherubins, he spake vnto him.

The. viii. Chapter.

The dysposicion and order of the lampes. The forme of the candelsticke. The cleansing and offerynge of the Levites. The age of the same.

Exod. xxv. **A**nd the lord spake vnto Moyses, saying: speake vnto Aaron, and say vnto him: * when thou puttест on the lampes, se they lighte al seven vpon þe fore front of the candelstick. And Aaron did accordingly, & put the lampes vpon the fore front of the candelsticke, as the Lord commaunded Moyses, and the worke of the candelsticke was of sylfpe golde, both the shaft and the floures thereof. And according vnto the vision which the Lord hadde shewed Moyses, so he made the candelsticke.

And the Lord spake vnto Moyses, saying: take the Levites forth of the chylzen of Israel, and cleanse them. And this do vnto them when thou clensest them, sprinkle water of purifyinge

Ceremonies

Numeri

purpyng vpon them, and make a rasure
to runne alonge vpon all the flesh of them,
and let them waſhe their clothes, and then
they ſhall be cleane. And let them take a bul-
lock, and his meat offering, fine flour ming-
led with oile, and an other bullocke ſhalt
thou take to be a ſynoffring.

Then bring the Levites before the taber-
nacle of wytnes, and gather the hole multi-
tude of the chyldre of Iſrael togyther. And
bring the Levites before the Lorde, & lette
the children of Iſrael, put their hands vpp
the Leuytes. And let Aarō heue the Levites
before the Lord for an heueoffring gyue of
the children of Iſrael, & then let the be ap-
pointed to waite on the ſeruiſe of the Lord.

And let the Leuytes put their hands vpp
the heads of the bullockes, & then offer the
the one for a ſynoffring, and the other for a
burntofferinge before the lord: to make at-
tonement for the Levites. And make the Le-
uites ſtand before Aaron and his ſonnes, &
heue them to be an heueofferynge vnto the
Lord. And thou ſhalt ſeparate the Levites
from amonge the children of Iſrael, that
they be myne: & after that let them go and
do the ſeruyce of the tabernacle of wytnes.
Clenſe them, & halow them, for they are gy-
uen me from among the chyldre of Iſrael,
for * I haue taken them vnto me for al the
firſtborne that open the matrice amonge the
children of Iſrael.

* For all the firſt borne among the chyld-
B g. iiii. den

Num. iii. c.
Exo. xxi. a

dzē of Israell are myne, both man & beast, because the same time that I smote & spred bozne in the land of Egypt, I sanctified them for my self: and I haue taken the Leuites for all the fyrste bozne among the children of Israell, and haue gyuen them vnto Aaron and hys sonnes for the chylde of Israell, to do the serupce of the chylde of Israell in the tabernacle for witnes, and to make the an attonement for the childre of Israell, that ther be no plage among the children of Israell, if they come nye vnto the sanctuarie.

Ex, iiii. c. **D** And Moses and Aaron and al the congregacion of the chylde of Israell did vnto the Leuites, accordynge vnto all that the Lord commaunded Moses. And the Leuites clenched them selues, and washed theyr clothes. And Aaron offered them before the lord, and made an attonement for them to clense them. And after that, they went into doo their serupce in the tabernacle of wptnes, before Aaron and his sonnes. And accordynge as the lord had comaunded Moses concerning the Leuites, even so they dyd vnto them.

And the Lord spake vnto Moses saying: This shal be the maner of the Leuits: fro yrb. yere bpward, they shal go in, to wait vpon the serupce in the tabernacle of wptnes, and at fytty they shal cease waytynge vpon the seruice thereof, and shall laboure no more, but shal mynyster vnto the chylde

then in the tabernacle of wptnesse, & there
wapte, but shal do no moze seruice. And see
thou do after this maner vnto the Leuits,
in the waptng tymes.

The .ix. Chapter.

O The Easter of passeouer offerynge of the
dent and vncleane. A cloude couerynge the
tabernacle leadeth the hoste.

And the lord spake vnto Moyses in the
wildernesse of Sinai, in the first mo-
neth of the second yere after they
were come out of the land of Egypte, say-
inge: let the children of Israel offre passe-
ouer in his season, euē the .xiii. day of this
moneth at euē, they shal kepe it in his sea-
son, according to the ordinances & maners
therof. And Moyses bad the chyldren of Is-
rael that they shuld offer passeouer, & thei
offred passeouer the .xiii. daye of the first
moneth at euē in the wyldeynes of Sy-
nai: and dyd accordyng to al, that the lord
commaunded Moyses.

Passeouer
Exod. xii. a
Leu. xxi.
Nu. xxi.
Deu. xvi. a

And it chaunced that certayn mē whyche
were defiled with a dead corse, so that thei
myghte not offer passeouer the same daye,
came befoze Moyses & Aaron the same time
& saied: We are defiled vpon a deade corse,
wherfore are we kepte backe that we may
not offer an offerynge vnto the lord in the
due season, among the chyldren of Israel?
And Moyses sayde vnto them: tarpe, that I
maye heare what the lord wyl commaund
you, And the Lord spake vnto Moyses, say-
ing

B

Ceremonies Numeri

inge: speake vnto the chylzen of Israell, & saye. If any man among you or your chylzen after you, be vncleane by the reason of a corse, or is in the way farre of, then let hym offer passeouer vnto the Lorde, the fourtene daie of the second moneth at euē and eat it with swete bread & soure herbes, let them leaue non of it vnto the morning, nor breake any bone of it. And accordyng to all the ordynaunce of the passeouer, let them offer it.

But If a man be cleane and not let in a iourney, and yet was negligent to offer (a) passeouer: the same soule shal perish from his people, bicause he brought not an offering vnto the lord in his due season: and he shall beare hys synne. And when a stranger dwelleth among you, & wyl offer passeouer vnto the lord, accordyng to the ordynaunce of passeouer & maner therof shall he offer it. And ye shall haue one lawe both for the stranger, & for him that was bozne at home in the land.

And the same day that the habitaciō was reared vp, a cloude couered it on hye vpo the tabernacle of wytnes: and at euē ther was vpon the habytacyō, as it were the likenes of fyre vntyll the morninge. And so it was alwaye, that the cloude couered it by daye, & the similitude of fyre by nyght. And when the cloude was taken vp from the tabernacle, then the chylzen of Israell iourneied, & where the cloude abode, ther the children
of

of Israel pitched theꝝ tentes. At þ mouth
of the lorde the children of Israel iournei-
ed, & at the mouth of the lord they pitched.
And as long as the cloude abode vpon the
habitation, they lape still, and when the
cloude tarped stil vpon the habitaciõ longe
tyme, the chyldren of Israell wayted vpon
the lord and iourneyed not.

If it chaunced that the clond abode any
space of tyme vpon the habytacpon, then **D**
they kept theꝝ tentes of the mouth of the
lorde: and they iourneyed also at the com-
maundemēt of the lord. And if it happened
that the cloude was vpon the habytacpon
from euen vnto moꝛnyng, and was taken
vp in that moꝛninge, then they iourneyed.
Whether it was by dape oz by nyghte that
the cloude was taken vp, they iourneied.
But when the cloude tarped two dapes, oz
a moneth, oz a longe seaso vpon the haby-
tacpon, as long as it tarped thereon, the
chyldren of Israell kepte theꝝ tents, and
iourneyed not. And as sone as þ cloude was
taken vp, they iourneyed. At the mouth of
the lord they rested, and at the comādmēt
of the lord they iourneyed. And thus they
kept the watch of the lord at the comāde-
ment of the lord by the hand of Moyses.

The Notes.

(s) As it was wyth the Jewes for theꝝ easter
lambe whych was thys passeouer so is it wyth
vs in oure spirituall easter oz passeouer. Whos
speere doeth not reuerently beleue the redemp-
cyon

Ceremonies

Numeri

upon of mankynde, which was thorowly shew-
ed in offerynge of the true lambe Christe, and
amendeth not hya lyfe, nor turneth frome vye
to vertue in the tyme of thys mortall lyfe: shall
not belonge to the gloire of the resurrection,
whiche shall be gyven to the true worshippers
of Christ, but shall be roied out from the compa-
ny of the sayntes.

The .x. Chapter.

U The trumpetes of syluer and the vse ther-
of. The Israelytes depart from Sinai. The
captaynes of the host are numbred. Hobab re-
fuseth to go with Moyses.

A And the lord spake vnto Moyses, say-
ing: Make the two trumpets of bea-
ten syluer, that thou mayest vse them
to call the company togyther, and whē the
host shall iourne. When they blowe with
them, all the cōpany shall resort to the vn-
to the dore of the tabernacle of wytnes. If
but (a) one trōpet blow only, then the pry-
nces which are heads ouer thousands of Is-
rael shall come vnto the. And whē ye trump
the first tyme, the hostes that lye on the east
partes shall go forwarde.

W And when ye trompet the seconde tyme,
then the hostes þ lye on the south syde shall
take their iourney: for they shall trōpe whē
they take their iourneies. And in gathering
the congregacyō together, ye shall (b) blow
and not trompe. And the sonnes of Aaron,
the priestes shall blow the trompettes, and
shall haue them: and it shall be a lawe vnto
you for ever, and among your chyldren al-
tey

Ceremonies

Numeri

ter you.

And when ye shal go to war in your lande
agaynste your ennemys that bere you, ye
shal(c) trompe with the trompets, and ye
shal be remembred before the Lorde your
god, and saved from your ennemys. Also
when ye be merke in your feast dapes, and
in the first dapes of your monethes, ye shal
blow the trompets ouer your burnt sacri-
fices and peaceoffrynges: that it maye be a
remembraunce of you before your God. I
am the Lorde your God.

And it came to passe the twentye dape of
the second moneth in the second pere that
the cloude was take vp from the taberna-
cle of witnesse. And the children of Israell
toke theyr iournye out of the wilderness of
Sinal, and the cloude rested in the wylde-
nes of pharan. And they firste tooke their
iournye at the mouth of the lord by þ hand
of Moyses: euen the standard of the hoste of
Iuda remoued with theire armies, whose
captayne was Nahason sonne of Aminadab.
And ouer the hooſte of the trybe of the
childre of Isachar, was Nathanael the son
of zuar. And ouer the host of the tribe of the
children of zabulon was Eliab the sonne of
Helon. And the habitacion was take down
and the sonnes of Gerson & Merari wente
for the bearynge of the tabernacle.

When the standard of the hoste of Ruben
went forth with their armies, whose cap-
taine was Elizur the son of Sedeur. And
ouer

ouer the host of the trybe of the chyldren of Symeon: was Samalie the sonne of Suti Sadai. And ouer the hoste of the trybe of the chyldre of Gad: was Ephasaph the son of Deguell. Then the Kahathites wet forwarde and bare the holy thynges, and the other dyd set vpp the habitacle again their commynge.

B Then the standerd of the host of the chyldren of Ephraim went forth with their armies, whose captain was Elisama the son of Amiud. And ouer the hoste of the tribe of the sonnes of Manasse, was Samael the sonne of Bedazur. And ouer the host of the trybe of the sonnes of Beniamin, was Abidan the sonne of Bedeon.

And hindermost of al the host, came the standard of the host of the chyldren of Dan with theyr armies whose captayne was Ahiezer the sonne of Ammi Saddai. And ouer the hoste of the trybe of the chyldren of Aser, was ^{*} Dagrell the sonne of Ochran. And ouer the hoste of the trybe of the chyldren of Replthalpe was Ahira the sonne of Enan: In thys maner were the iournepes of the chyldren of Israel with their armies **D** when they remoued.

And Moses said vnto (d) Hobab the son of Raguel ^s Madianpte Moses father in lawe: We go vnto the place of whiche the Lord said: I wyl gyue it pou, So with vs, and we wyl do the good: for the Lord hath promised good vnto Israel. And he sayed vnto

* Or Dagrell
gidd.

Cere
vnto
owne
saps
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Lord
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(a)
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(b)
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(c)
trum
is, el
min
(d)
thio
ba,
son

Ceremonies Numeri

unto him: I will not, but will go to myne
owne lande, and to my kintred. And Moyses
sayd: oh nape, leaue vs not, for thou knowest
where is best for vs to pitch in the wil-
dernesse, and thou shalt be our ^{*Some} guid. And ^{read eyes.}
if thou go with vs, loke what goodnes the
Lorde sheweth vpon vs, the same we will
shewe vpon the.

And thei departed from the mount of the
Lorde thre dayes iournepe, and the arke of
the testament of the Lorde went befoze the
in the thre dayes iourney, to searche oute a
resting place for them. And the cloud of the
Lorde was ouer them by day when thei wet
forth of the tentes.

And when the Arcke wet forth, Moyses
sayde: Blyse vp Lorde, and let thyne enemi-
es be scateted, and lette them that hate the
flee befoze the. And when the Arcke rested,
he sayd: retorne (lorde) vnto the many thou
landes of Israel.

The Notes.

- (a) To blow one trumpet, is to shew þ word
of health syngly, after the vniyte of the faith. one trāpet.
(b) The common people must be plainly taught
by the priestes, wythoute carpospce. The pries
tes shall
blowe.
(c) In tyme of warre muste they trumpe wyth
trumpets, which signifieth, that when most nede
is, then must sayth, prayer, and lifting vp of the
minde to God be chyeftye exercysed. To trumpe
agaynst en-
emies.
(d) Hobab is the same, that befoze is called Je-
tho. Euen as Salomon in some places is Jdt:
ba, and as Olyas is also Aaryas. He was the
sonne of Raguell the father of zephora. Hobab.

les wyfe: albest that in the, ii. of Exod. Raguel
be called hys father, not because he was son in
bede, but because he was hys fathers father,
whych manner of speakng is not a fewe tymes
used in the scripture.

The. xi. Chapter.

The people murmureth and is punished
with fyre. They desire flesh, They loth Manna
The murmuring and wauering faith of Mo-
ses. The Lord diuideth the burden of Moses
to seventy of the auncients, and they prophes-
y: Mirad and Medad do also prophesy in the
host. It raineth quails. The fleshe raueners
are punished.

O wared
discontente
of dyd wye-
kedye.

* Chaba-
rah signifi-
eth kindlig,
shaming.
of fyrengs.

And the people *complayned, and it
displeased the eares of the Lord. And
whē the lord heard it, he was wroth,
and the fire of the Lord burnt among the,
& consumed the vttermost of the hoste. And
the people cryed vnto Moses, and he made
lute vnto the Lord, and the fire quenched.
And they called the name of the place, *
Chabarah, bycause the fyre of the Lord
butnte amonge them.

And the common sort of people that was
amonge them, fell a lustynge. And the chy-
dren of Israel also went to, and wept, and
sayd: who shal geue vs fleshe to eate? we re-
membre the fishe, whych we should eatte in
Egypt for nought, and of the Cucumbers
and melons, lekes, Onyons, and Garlyke
But nowe oure soules are dyed a waye, for
our eyes loke on nothinge elles, saue vpon
Manna.

Murmuring

Numeri

The Manna was as it had bene Corian
der seide, and in apparaunce lyke Bedellp-
on. And the people wente about and gathe-
redit, and ground it in mylles, or beat it in
morters and baked it in pannes, and made
cakes of it. And the tast of it was lyke vn-
to the taste of an ople cake. And when the
dewe fell aboute the host in the nyght, the
Manna fell therewyth.

And when Moses heard the people wepe
in their households, every man in the doore
of hytente, then the wrath of the Lorde
waxed hote excedyngly: and it greued Mo-
ses also. And Moses saied vnto the Lorde:
wherefore dealest thou so cruelly with thy
seruant? wherefore do I not find sauour in
thy syght. Sithens thou puttest the weight
of this people vpon me? Haue I concei-
ued all this people? or haue I begot them,
that thou wouldest saie vnto me, carry the
in thy bosome (as a nurse beareth the suc-
kyng child) vnto the land which thou swa-
rest vnto thy fathers? where shall I haue
flesh to geue vnto all this people? For they
wepe vnto me, sayinge: geue vs fleshe that
we maye eat, I am not able to bear al this
people alone, for it is heauy for me. Where-
fore if thou deale thus wpth me, kyll me I
praye the, if I haue founde sauoure in thy
syghte, and let me not se my wretchednes.

And the Lord sayed vnto Moses: gather
vnto me three score and ten of the elders of
Israel, whych thou knowest that they are

Ex. i.

the

Murmuring Ruthen

Gen. 12. 8.
That is
I will in-
spire them
wyth the
same spirit.

the elders of the people, and offycers ouer them, and byng them vnto the tabernacle of witnes, & let them stand there with the. And I wpll* come doune and talke wth the, & take of the. spirit whych is vpo the and put vpon the and vpon thepm, & they shall beare wyth the in the burthen of the people, and so shalt thou not beare alone.

And say vnto the people: hallow yourselues agaynst to morowe, that ye maye eate flesh, for ye haue whined in the eares of the lord, sayng: who shal gyue vs flesh to eat? for we were happy whē we wer in Egypt, therfore the lord wpll gyue pou flesh, & ye shal eat. Ye shal not eat one day onely, eyther two or fiue daies, either ten or twenty dapes: but euen a moneth long, and vntill it come out of the *nostrils of pou, that ye be ready to perbake: because ye haue caste that Lorde aside, which is among pou, and haue wepte before hym, sayng: why came we out of Egypt?

Or mou-
thes.

E And Moles saide: sixe hundred thousand foote men are there of the people, amonge which I am. And thou hast said: I wil giue them flesh, and they shall eate a moneth longe. Shal the shepe and the oxē be slaine for them to fynd them? Either shall all the fish of the sea be gathzed together to serue them? And the Lord sayd vnto Moles: Is the Lordes hand waxed short? Thou shalt se whether my word shal come to passe vnto the, or not,

And

And Moses went forth, and tolde the people the saying of the Lorde, and gathered the thre score and ten elders of the people and set them roundabout the tabernacle. And the Lorde came downe in a cloud, and spake vnto him, and toke of the spirit that was vpon hym, & put it vpon the thre score and ten elders. And as the spirit rested vpon them, they (b) prophesied & did nought els. But there remayned two of the men in the hoste: the one called Eldad, and the other Medad. And the spirit rested vpon the for they were of them that were wyrtten, but thei went not out vnto the tabernacle: and they prophesied in the hoste.

And ther ran a yonge man and told Moses, and sayd: Eldad, and Medad doo prophesie in the hoste. And Josua the sonne of Nun, the seruant of Moses, which he had chosen out, answered and sayd: Master Moses, forbyd them. And Moses said vnto him, enuiest thou for my sake? wold god that al the lordes people could prophesie, and that the Lord would put his spirite vpon theym, And then both Moses and the elders of Israell, gat them into the hoste.

And ther went forth a wynde from the lord, and brought quayles frō the sea, and let the fall about the host, euē a daies iourney roundabout on euery side of the hoste, And two cubites hie vpon the earth, And the people stode by al that day and al that night, and on the morow & gathered quail-

Murmuring Numbers

les. And he that gathered least, gathered .x. homers full. And they killed them round about the hoste.

B And whyle the fleshe was yet betwene their teth, afore it was chewed by, a wrath of the lorde waxed hoate vpon the people, and the Lord slew of the peple an exceeding mighty slaughter. And thei called the name of the place * Kibzath Bathauah: because they burped the people that lusted there.

That's the
graves of
luste.

And the people toke their iourne from Kibzath Bathauah vnto Dazereth, and abode at Dazereth.

The Notes

(a) Like Genes. ix. a.

(b) To prophesye, is sometyne to preache the word to the people, as it is. i. Corinthy. xiii. a. b; to shewe the wonderfull workes of God. v; to shewe thynges to come. But to prophesye and do nought else, is here to rule the people of God, according to the spirit, & to gouerne theyr subiectes, with iudgemente, iustyce and trueth.

The. xii. Chapter.

A Aaron and Mary grudge agianst Moses, Mary was stricken with the leper and healed at the prayer of Moses.

In the br:
Dut. xix
woman was
called Mir
iam.

A And * Mary and Aaron spake agianste Moses, because of his wife of Ende, whych he had taken: for he had take to wyfe one of Ende. And they saide, dothe the Lorde speake onelye thowowe Moses? doth he not speake also by vs? And the lorde heard it. But Moses was a very meke man aboue all the menne of the earth. And the Lorde

Murmuring Numeri

Lord spake at once vnto Moses, vnto Aaron and vnto Miriam: Come out ye thre vnto the tabernacle of witnesse: & they came out all thre.

And the lord came^a downe in the pylle of the cloude, and stode in the doore of the tabernacle, and called Aaron and Miriam. And they went out both of them. And he sayde, heare my wordes: If ther be a prophet of the lordes among you, I wil shew my selfe vnto him in a vision, and will speake vnto hym in a dreame. But my seruaunt Moses is not so: whyche is faithful in all myne house. Vnto him I speake (a) mouthe to mouth, and he seeth the sight & the fashion of the Lord, and not thow widders. Wherefore then were ye not afrayed to speake agaynst my seruaunt Moses.

B
Gen. xii. 7

Heb. iii. 4

And the lord was angrie with them, and went his waye, & the cloude departed from the tabernacle, And behold. Miriam was become leprous as it were snowe. And when Aaron looked vpon hir, & sawe that she was leprous, he sayd vnto Moses: Oh I beseech the my Lord, put not the synne vpon vs, which we haue folishly committed & sinned. Oh, lette hir not be as one that come dead forth of the mothers wombe: for halfe hir flesh is eaten awaye.

And Moses cryed vnto the Lord, saying: Oh God, heale hir. And the lord said vnto Moses: If hir father had (b) spit in hir face wuld she not be ashamed. iij. dayes, let hye

Ex. iii.

62

Murmuring Numeri

be shut forth of the hoste seuen daies, and after that let hir be receiued in agayne. And Mary was shut out of the hoste seuen daies, and the people remoued not, tyll she was broughte in agayne. And afterwarde, they remoued fro Bezeroth, and pytched in the wyldernesse of sharan.

The Notes.

Mouth to mouth.

(a) To speake mouth to mouth, is to shewe certenlye by manifeste signes and tokens, so that thereby we be vndoubtedly assured of the will of God. As for the bodyly mouthe, here is no mencyon thereof.

To spyt in her face.

(b) If hyr father had spyt in her face, that is, if he hadde punyshed hyr, and caused hyr to feele hyr offence. The Lorde is a father, and punyseth his chosen not to dampne them, but to correcte them and feare them, and to dyue them to earnest repentaunce. After seuen daies was she receiued agayne into the host: so after repentaunce had must we be receiued into the congregacion.

The. xiii. Chapter.

Certayne are sente to searche the lande of Canaan: whyche brynge wyth them a cluster of grapes for a signe of fruitfulness.

And the Lord spake there vnto Moyses, saying: Send me oute to searche the land of Canaan, whyche I giue vnto the chyldren of Israel: of euery tribe of their fathers a man: and let them all be such as are rulers among the. And Moyses at the commaundemente of the lorde sente forth of the wyldernesse of sharan, suche men as were al heades amonge the chyldre of Israel, whose names are these.

Murmuring Numeri

In the trybe of Ruben: Sammua the sonne of zacar: In the trybe of Symeon, Saphat the sonne of Bori: In the trybe of Iuda, Caleph the son of Iephune: In the trybe of Isachar, Igeal the son of Ioseph In the trybe of Ephraim, Hosea the sonne of Nun. In the trybe of Ben Iampn, Isathy the sonne of Raphu. In the trybe of Zabulon, Badiel the sonne of Sodi. In the tribe of Ioseph he was of Manasse, Baddi the sonne of Susi. In the trybe of Dan, Amiel the sonne of Bemali. In the tribe of Aler, Sethur the sonne of Micheel, In the trybe of Repthali, Rahebi the sonne of Waphsi. In the tribe of Gad, Buel the son of Wachi: These are the names of the men whych Moses sent to espye out the lande. And Moses called the name of *Hosea the sonne of Nun, Iosua.

And Moses sent them forth to espye out the land of Canaan, and sayd vnto them: get you Southwarde, & go vp into þe highe countrey, & se the lande what maner thing it is, and the people that dwell therein: whether they be strong or weake, few or many and what the lād is that they dwell in, whether it be good or bad, and what maner of cities they dwelle in whether in tentes or walled toynes, and what maner of land it is: whether fat or leane, and whether there be trees therein or not. And be of good courage, & bring of the fruts of the lād. And it was about þe time that grapes are first ripe,

Hosea or
Olee, signifieth
sauiour
Iosua, or
Jehosua
signifieth
the saluacti-
on of the
Lorde.

C And they went by & searched out the lande from the wilderness of zin vnto Rehob, as men goe to Hemath, & they ascended vnto the south & came vnto Hebron, where Ahiman was and Sesai, & Thalmay the sons of *Enack. Hebron was builde seuen pere befoze *zoan in Egypt. And they came vnto the ryuer of Escoll, and they cut downe there a braunche with one cluster of grapes, & bare it vppon a staffe betwene twayne, & also of the pomegranates, & of the figges of the place. The riuer was called *Rehel Escoll, because of þ cluster of grapes which the chyldren of Israel cut downe there.

D And they turned backe agayn from searching the lande at fourtye dayes end. And they went and came to Moses and Aaron, and vnto all the compaigne of the chyldren of Israel, vnto the wilderness of sharan, euen vnto Cades, and brought them word and also vnto all the congregacion, and shewed them the fruite of the lande. And they tolde him, sayinge: we came vnto the land whither thou sendest vs, and surelye it is a land that *floweth wth mylke and honye, and here is of the fruite of it. Neuer thelesse the people be stronger that dwell in the land, and the ctytes are walled and exceedinge greate, and mozeouer we sawe the chyldren of Enack there.

The Amaleckes dwell in the south countrey, and the Bethyptes, Jebusytes and the Amozites dwell in the mountains, and the Cananytes

Yud. 1. d.

Of Canals
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Murmuring Numbri

Cananites dwell by the sea, and a long by the coaste of Jordan.

And Caleb stilled the murmure of the people agaynst Moses, sayinge: let vs go by & conquer it, for wee be able to overcome it. But the men that went by with him, sayd: We be not able to go by againste þe people, for they are stronger then we: And they brought by an euill reaporthe of the land whych they had searched vnto the chyldren of Israell saying: The land which we haue gone thorow to search it out, is a land that eateth ^{That is to say, no man} by the inhabytauntes therof, and the people that we saw in it, are men of stature, ^{ger dwell} And there we sawe also gyauntes, the children of Enack, which are of the giauntes. And we seemed in our syght as it were gre- ^{leth there.} shoppers, and so we did in their sight.

The. xiiii. Chapter.

The people despayrynge of comynge too the land promised, do murmure agaynst God and woulde haue stoned Caleb & Josue. The searchers of the land dye. Amaleche kylleth the Israelites.

And all the companie cryed out, & the people wept thorow out that night, & all the people of Israell murmured agaynst Moses and Aaron, sayinge: Wold God we had dyed in the land of Egypt, either we wold we had dyed in thys wyldernesse. Wherfore hath the lord broughte vs vnto thys land to fall vpon the sword, that both our wyues, & also our chyldren shulde be

Murmuring Numeri

be a praye: is it not better that we retourne to Egypte agayne? And they sayde one to another: let vs make a Capitayne, and retourne to Egypte agayne.

Excl. xlv. b **1. Mach. ii.** And Moles and Aaron hearyng thys fell on their faces befoze al the multitnde of the childzen of Israel. And Josua the sonne of Nun, & Caleb the son of Iephune whych were of them that serched the lande, rente theyr clothes and spake vnto all the company of the childzen of Israel, saying: The land whych we walked thorow to serch it, is a very good land. If the lord haue lust to vs, he wil bring vs into thys land, and giue it vs, which is a lande þ floweth w implke a honny. But in any wise rebel not against the Lord. Moreouer feare ye not the people of the land, for euē as bread, so may we deuour them: their child is departed frō them, & the lord is with vs, feare them not therfore.

That is And all the people bad stone them wth stones. But the glory of the Lord appeared in the tabernacle of witnes vnto al the childzen of Israel. And the Lorde sayde vnto Moles, How long walt this people: & sayde vnto the people, Truste in the Lord, for he is with you, and how long wyl it be er they beleue me? for al my signes which I haue shewed amonges them: I wyl smite the wth the pestilence and destrope theym, and wyl make of the a greater naciō, and a myghtyer then they.

And Moles said vnto the Lord: then the Egyptians shall heare it, for thou broughtest

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Murmuring Numeri

test this people with thy might from them;
And it wyl be told to the enhabitors of this
land also, for they haue herd lykewise that
thou the lord art among this people, & that
thou art sene face to face, and þ the cloude **Exod. xiii. 21**
standeth ouer them, and that thou goest be
fore them by day time in a piller of a cloud,
and in a pyller of fyre by nyght.

If thou shalt kyl al thys people, as they
were but one man, then the nations which
haue herde the fame of the wyl speake, say-
inge: because the Lorde was not hable to
brynge in this people into the land which he
swore vnto them, therefore he slew them in
the wilderness.

So now let the power of my lord be great
according as thou hast spoken, saying: the
Lord is longer he be angry, and ful of mer-
cy, and suffereth syn and trespase, and lea- **Psalm. ci. 6**
ueth no man innocent, and visiteth the vn-
ryghtuousnes of the fathers vpon the chyld-
ren euen vpon the thyrde and fourth gene-
ration, be merciful I beseeche the therfore
vnto the syn of thys people, accordyng vn-
to thy great mercy, and accordyng as thou
hast forgiven this people from Egypt euen
vnto this place.

And the Lord sayde: I haue forgiven it
accordyng to thy request, But as truely as
I lye, al the earth shalbe fylled wpth my
glory. For of al those men which haue sene
my glory, and my miracles whiche I did in
Egypt, and in the wilderness, and yet haue spoken
tempted

D The earth
is full of
gods glorie
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Psal. xliii. b

Psa. cx. a

Deut. i. f.

Josh. iii. e

Murmuring Numbers

tempted me nowe this ten tymes, & haue not
herkened vnto my voice, ther shal not one
see the land whypche I swaie vnto the: sa-
thers: neyther shal any of them that railed
vpon me, se it. But my seruauant Caleb: bi-
cause there is an other maner spuite wryth
him, and because he hath folowed me: by m
I wpll bryng into the land whypch he hath
walked in, and his sede shall conquer it. &
also the Amaleckites and Cananites whi-
che dwel in the low countries. So mozo we
turne pou and get pou into the wyldernes
euen the way toward the red sea.

And the Lord spake vnto Moyses and A-
ron, saying: how long shall thys euyl multi-
tude murmur against me: I haue heard the
murmurings of the chylzen of Israel whi-
che they murmur agaynst me. Tell the that
the Lord saith: as truly as I lyue, I wpll
do vnto you euen as ye haue spokē in mine
eares. Your carcasses shall lye in the wyl-
dernes: neyther shall anye of these nūbz
whypch were nūbzed from twenty pere and
aboue of you which haue murmured agais-
me come into the land ouer which I lifted
mine hand to make pou dwel therein, saue
Caleb the son of Iephune, and Josua the
sonne of Nun.

And pour chylzen whypch ye sayd shuld
be a pray, the I wil bring in, and they shall
know the land whypch ye haue refused, and
pour carcasses shall lye in thys wyldernes.
And pour chylzen shall wander in this wil-
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Murmuring Numeri

dernes. xl. peares & suffer for your whole. **Whoyd**
 dome vntyl your carcasses be wasted in the here sygn-
 wyl dernes, after the nūber of the dayes in flesh inside
 whych ye serched out the land. xl. daies, and little of 300
 every day a pere: so þ thep shall beare your
 hartightousnes. xl. pere, and ye shall fele
 my vengeance, & the lord haue sayed that
 I wyl do it vnto al this euil congregacion
 that are gathred together agaynst me: euē
 in thys wilderness ye shall be cōsumed, and
 here shall dye

And the men which Moyses set to serch the
 land, and which (when they came agayne)
 made al þ people to murmur agaynst it, in
 that they brought vp a sclander vpon the
 land: dyed for theyr byrnyng by that euil
 sclander vpon it, and wer plaged before þ
 Lord. But Josua the sōne of Nun and Ca-
 leb the son of Iephune whych were of the
 men that went to enserch the land, spueth
 syl. And Moyses told these sayinges to al þ
 childre of Israell, & þ peple toke gret sorow
 And they rose vp early in the mornynge and
 gat them into the top of the mountayne,
 saying: lo we be here, and wyl goo vp vnto
 the place of whych the Lord sayed: for we
 haue sined. And Moyses sayd: wherefore wil
 ye go in this maner beyond the word of the
 Lord? it wyl not come wel to passe, go not
 vp (for the Lord is not among you) least ye
 be slayne before youre ennemies. For the
 Amalechites, & the Cananites are ther before
 you, and ye wil fall vpo the sword, because

Murmuring Numbri

pe are touned away from the lord, & there
foze the Lord wyl not be wpth you.

But they were blinded to goo vp into the
hpll top, Neuerthelesse the arcke of the te-
stament of the Lord & Moyses departed not
out of the host. Then the Amalechites and
the Cananyles whych dwelt in that hpll,
came downe and smootte them, and hewed
them: euen vnto Hozma.

The .xv. Chapter.

The dyynkeofferynges of them that enter
into the land, the punishment of hym that syn-
neth of arrogancy or pryde. The man is stoned
that gathered stykes on the Sabothe. Gardes
must be made bpō þ quarters of their garments.

And the lord spake vnto Moyses, say-
inge speake vnto the chyldren of Is-
rael, and say vnto them: When pe be
come into the lād of your habitaciō whiche
I ggeue vnto you, and wyl offer an offryng
vpon the spyre vnto the Lord, whether it be
a burnt offryng or a special bowe or frewyl
offryng: or if it be in your principal feastes
to make a swete sauoure vnto the Lord, of
the oxen or of the flocke.

When let him that offred his offryng vn-
to the Lord, byng also a meat offryng of a
tēth deale of floure, mingled with þ fourth
part of an hin of oile, and the fourth parte
of an hin of wine for a drynke offryng, &
offer with the burnt offryng or any other
offryng when it is a lamb. And vnto a ram
thou shalt offer a meat offryng of .ii. tenth
deales

deales of flour, mingled with the .iii. parte
of an hin of oil, and to a drynkeoffryng thou
shalt offer the .iii. part of an hin of wine, to
be a swete sauour vnto the Lord.

When thou offerest an ore to a burnt offe
ryng or in any special bow or peaceoffring
vnto the Lord, then thou shalt byng vnto
an ore, a meatoffryng of thye tenth deales
of flour mingled with half an hin of oyle,
And thou shalt byng for a drynkeoffryng
halfe an hin of wyne, that is an offryng of
a swete sauoure vnto the Lord. This is the
maner that shall be done vnto one ore, one
Ram a lamb or a kid. And according to the
nūbre of such offryngs, thou shalt encrease
þ meatoffryngs and the drynkeoffrynges.

All that are of poure selues shall do these
thynges after this maner, when he offereth
an offryng of swete sauoure vnto the lord.
And if ther be a straunger with you or be a-
mong you in your generacions, and wil of
fer an offryng of a swete sauoure vnto þ
lord, euen as ye do, so he shall do, * One or
dynaunce shall serue both for you of the cō
gregacion, and also for the straunger. And
it shall be an ordinaunce for euer amōg your
children after you, that the stranger and ye
shall be lyke before the Lord. One law and
one maner shall serue, both for you and for
the straunger that dwelleth with you.

And the lord spake vnto Moyses, saying:
Speake vnto the children of Israel and say
vnto them: When ye become into the land
whether

Thys com-
maundement
was a fore
token of the
gatherynge
of the gens
tyles and the
hebrwes in
to one chur-
che of christ.
Ihon. x. c.
Wherein
there is no

Murmuring Numeri

difference be
between the
Hebrewes of
Jewe, & the
Grecians, the
ephe and
poore, the ci
tizen and
Stranger
of soynar.

whether I wyl bryng you then whē pe wyl
eate of the bred of the lande, pe shall gyue
an heueoffryng vnto the lord. Ye shall gyue
a cake of þ first of your dow vnto an heue-
offring: as pe do the heueoffring of þ barne
euen so pe shall haue it. Of the fyrst of your
dowe pe must gyue vnto the Lord an heue-
offryng, throwout your generacions.

If pe ouerle oure selues and obserue not
all these commaundementes, whyche the
lord hath spoken vnto Moyses, and all that
the Lord hath commaunded you by þ hand
of Moyses, from the fyrst day forward that
the Lord comaunded among poure gene-
racion: when oughte is commpted igno-
rauntly before the eyes of the congregaci-
on, then all the multitude shall offer a calfe
for a burnt offryng to be a swete sauour vn-
to the Lorde, and the meat offryng & drinke
offryng thereto, accordyng to the maner:
& an he gote for a synoffryng. And the priest
shall make an attonement for al the multi-
tude of the chyldre of Israel, and it shall be
forgyuen them for it was ignoraunce. And
they shall bryng theyr gyftes vnto the of-
fryng of the Lord for theyr ignoraunce. And
it shall be forgyuen vnto all the multitude
of the chyldren of Israel, & vnto the stran-
ger that dwelleth amonge you: for the ig-
norance pertayneth vnto al the people.

D If anye one soule synne thorowe igno-
raunce, he shall bryng a she gote of a yere
olde for a synneoffryng. And the priest shall
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make an attonement for the soule that ha
ned vnwittingly wth the synoffering be
fore the Lorde and make him at one, and
it shal be forgiven him. And both thou that
art born one of the children of Israel, and
the stranger that dwelleth among you, shall
haue both one law, if ye sin vnwittingly.

And the soule that hath ought presumptuous
ly, whether he be an Israelite or a stranger, the same hath despised the lord, displease he

And the soule shall be destroyed oute of worde.
his people, because he hath despised the
worde of the Lorde, and hath broken his
commandmentes, that soule therefore shal
perish and his synne shal be vpon hym.

And whyle the chyldren of Israel were in
the wilderness, they found a man ^{* Chap. viii} gathered,
tyng styckes vpon the Sabbath day. And not for need
they that founde hym gatherynge styckes ^{stie, but for}
brought hym vnto Moses and Aaron, and ^{conuictions of}
vnto all the congregacion: and they putte ^{contempt}
hym in ward, for it was not declared what
shoulde be done vnto hym. And the Lorde
sayde vnto Moses: the man shall dye: lette
all the multitude stone hym wth stones
for he of the hostie. And all the multitude
brought hym without the host, and stoned
him with stones, and he layed as the Lorde
commaunded Moses.

And the Lord spake vnto Moses, saying ^{Gardes:}
speake to the chyldren of Israell, and byd ^{Deu. xxi.}
them, they make theym gardes on the quar
ters of their garmentes thorowoute theyr
generacions,

Woulde
god chysen
men wold
vse suche
gardes.

Cozah

Numeri

Generacions, and lette theym make the
gardes of rybandes of Jacincte. And the
garde shalbe vnto you to loke vpon it, that
ye remembre al the commaundementes of
the Lorde and do theym: that ye seke not a
wayne after your owne hertes, & after your
owne eyes, to go a hōyng after them: but
that ye remembre and do al my commaun-
dementes, and be holpe vnto your god, for
I am the Lord your god, whych broughte
you out of the lande of Egypte to be your
God. I am the Lord God.

The. xvi. Chapter.

The rebellion and resistance of Cozah Da-
than and Abiram. The erth opened and swa-
lowed them vp.

Some
wyte Mo-
se the son
of Isachar.
Some
wyte Abirō

And Cozah the sōne of Jesehar, the
son of Cahath, the son of Leuy, and
Dathan, and Abiram, the son of E-
liab, and On the son of Jelet, the sōne of
Kubē: stode vp before Moses, with other of
the chyldre of Israel. ii. hundred and fiftye
heades of the cōgregacion, & counsailours
and men of fame, and they gathered the
ues together against Moses and Aaron, &
saide vnto them: ye haue done inough. For
al the multitude ar holy euery one of them,
and the Lord is among them. Whye there-
fore auauce ye your selues aboue the cō-
gregacion of the Lorde.

When Moses herde it, he fel vpon his face
and spake vnto Cozah and vnto al his com-
panye, sayinge: to morowe the Lorde wyll
shewe

Cozah

Numeri

Shew who is hys, and who is holp, and wyl
take them vnto hym, & whō so euer he hath
chose, he wil cause to come to him. This do,
take spyrepannes, thou Cozah & all thy cō-
panye, and do spyre therin & put cens therto
befoze the Lord to morow. And then whōso
euer the Lord doth chose, the same is holp.
Ye make enough to do ye children of Levi.

And Moyses sayde vnto Cozah: heare ye
childrene of Leuie, Semeth it but a small
thing vnto you, that the god of Israel hath
seuered you fro the multitude of Israel to
bring you to him, to do the seruice of the ta-
bernacle of the lord, and to stand befoze the
people to minister vnto theim: he hath ta-
ken the to him and al thy brethren the sons
of Leui with the, and ye seeke thoffice of p-
priet also. For which cause both thou and
al thy cōpany ar gathered together against
the Lord: for what is Aaton, that ye shulde
murmur against hym.

And Moyses sent to cal Dathan and Abi-
ram the sonnes of Eliab, and they answered,
wee will not come. Semeth it a small
thyng vnto the that thou hast brought vs
out of a land þ floweth with milke and ho-
nye, to kpl vs in the wilderness: but þ thou
shouldeste raygne ouer vs also: Moze ouer
thou hast brought vs vnto no land that flo-
weth w milke and honie, neyther haste ge-
uē vs possessions of feldees oz of bynes. Ep-
ther wylte thou pull oute the eyes of these
men: we wil not come.

II. II.

Ans

Corah

Numeri

And Moyses wared very angrie and sayde vnto the Lord: Turne not vnto their offences. I haue not taken so muche as an asse fro the, neither haue bereed any of the. The Moyses sayde vnto Corah: Be thou and all thy compaigne before the Lord: both thou they and Aaron to morow. And take euery man his censel and put cens in the, and come before the lord euery man wpth his censel: two hundred and fiftie censels, and Aarō wpth his censel. And they toke euery man his censel and put fire in the and layd cens thereon, and stode in the doore of the tabernacle of wytnes, and Moyses and Aarō also. And Corah gathered al the congregacion against them vnto the doore of the tabernacle of wytnes.

Num. xvi.

And the glory of the lord appeared vnto al the congregacion. And the Lord spake vnto Moyses and Aarō, saying: Seuer poure selues fro thys congregacion, that I maie consume the once. And they fel vpon their faces, and sayd. * O most myghtie God of the spirits of al flesh, one man hath sinned and wilt thou be wroth wpth all the multitude? And the Lord spake vnto Moyses, saying: Speake vnto the congregaciō, and say: Bet you awaye from the tentes of Corah, Dathan and Abiram. And Moyses arose vp and wente vnto Dathan and Abiram, and the elders of Israell folowed hym. And he spake vnto the congregaciō, saying: Departe from the tentes of these vngodly men and

and touche nothyng of theirs: leaſt ye pe-
rſhe in al their ſpynnes. And thei gat them
from the tentes of Cozah, Dathan and A-
biram on euery ſyde. And Dathan & A-
biram came out & ſtoode in the doze of their tents
wth theyr wiues, their ſons & their childre.

And Moſes ſaid: Hereby ye ſhal knowe
that the Lord hath ſent me to doo al theſe
workes, and that I haue not done them of
myne owne heade: If theſe men die the co-
mon death of all men, if they bee viſited
after the viſitacion of al men, the Lord
hath not ſent me. But if the Lorde make a
newe thing, and the earth open hir mouth
and ſwalowe the, and al that pertaine vnto
them, ſo that they go downe quick in
to hel: then ye ſhal vnderſtande, that theſe
men haue rayled vpon the Lord.

* That is
perſhe wth
ſodayne
death.

That is per-
ſhe wth
ſodayne
death.

And as ſone as he had made an ende of ſpe-
kyng al theſe wordes, the grounde cloue a-
ſunder that was vnder them, and the earth
opened her mouthe and ſwalowed them, &
theyr houſes and al the mē that were with
Cozah and al their goodes, and thei and al
that pertained vnto them wēt downe aliue
vnto hel, and the earth cloſed vpon them
and they perſhed awaye from the congre-
gacion. And al Iſrael that wer about them
ſhed at the erie of them, For they ſaid: The
earth might happely ſwalow vs alſo. And
ther came out a fyre from the Lord and cō-
ſumed the two hundred and fifty mē that
offered incens.

ſcal. ch. 16
Deu. 11. 8

And the Lord spake vnto Moses, saying: speake to Eleazar the sonne of Aaron the priest, and let him take vp the censers out of the burning and scatter the fyre here & ther, for þ* censers of these sinners are halowed in theyr deaths; and let they be beaten into thyn plates and fastened vpon the altet. For they offered them before the lord, and therfore they are holy & they shal be a signe vnto the children of Israell.

It is sayde that the censers were halowed in the death of these ysons because that by theyr death all o- ther were put in fear so þe same is the office of the censur- ing: contra- ry to the ex- ples of man- dement of god, who appointed þe office to his sede only.

And Eleazar the priest toke the brasen censers, which they that were burnt had offered, and beat them & fastened they vpon the altare, to be a remembraunce vnto the children of Israell, that no straunger which is not of the sede of Aaron, come neteto offer incense before þe Lord, that he be not made lyke vnto Corah and his copani: as þe lord sayd vnto hym by the hand of Moses.

And on the morowe all the multitude of þe children of Israell murmured agaynst Moses & Aaron, saying: ye haue killed the people of the Lord. And when the multitude was gathered against Moses & Aaron, they looked toward the tabernacle of wytnes. And beholde, the cloude had couered it and the glorie of the lord appeared. And Moses and Aaron wente before the tabernacle of wytnes. And the lord spake vnto Moses, saying: Get you from thys congregacion that I may consume them quickely. And they fel vpon theyr faces.

And Moses sayde vnto Aaron: take a cen-

Corah

Numeri

ser and put fyre therein out of the altare, & powre on incens, & go quickele vnto the cōgregacion & make an attomment for them. **Bar. vii. 5**
 For ther is wrath gone oute from the lord, & there is a plage begone. And Aaron toke as Moyses commaunded him, and ran vnto the congregacion, and beholde, the plage was begon amonge the people, and he put on incens, and made an attomment for the people. And he stode betwene the deade, & them that wer alpye, and the plage ceased: **a figure of Christ.**
 And the nombze of theym that dyed in the plage were. xiiii. thousande and seven hundred: besyde them that died about the busynes of Corah. And Aaron went again vnto Moyses vnto the doze of the tabernacle of wptnes, and the plage ceased

The .xvii. Chapter.

Aarons rod buddeth and beareth blossomes

And the lord spake vnto Moyses, say =
 inge: speake to the children of Israel and take of them, for euery principal house a rod, of their pyces ouer the houses of theyr fathers, euen. xii. rodde, and wyte euery mans name vpon his rod. And wyte Aarons name vpon the staffe of Leui, for euery head man ouer the houses of theyr fathers shall haue a rod. And put them in the tabernacle of wptnesse where I will meete pou. And his rod whō I chole, shal blossom so I wyl make cease from me the grudginges of the chyldzen of Israel whych the they grudge agaynst pou.

II. iii.

And

And Moses spake vnto the children of Israel, and al the pynces gaue him for euery pynce ouer their fathers houses, a rod: euery ii. rods, & the rod of Aaron was among the rods. And Moses put the rods before the lord in the tabernacle of witnes. And on the morowe, Moses went into the tabernacle: & behold* the rod of Aaron of the house of Leui was budded and bare blossomes and almonds. So Moses brought out al the rods which wer before the lord vnto all the children of Israel, and they looked vpon them, and toke euery man his rod.

Heb. ix. 6

¶ And the Lord said vnto Moses, bring Aarons rod again before the witnes to be kept for a token vnto the children of rebellion, & their murmurings may cease from me, that they die not. And Moses did as the lord commaunded him. And the children of Israel spake vnto Moses, saying: behold we are destroyed and al come to nought: for whosoever commeth nigh the dwelling of the lord dieth. Shal we utterly consume away?

The .xviii. Chapter.

¶ The office of the Leuytes. The tythes and fyrste fruytes must be geuen them, Aarons herprage.

¶ And the lord sayd vnto Aaron. Thou and thy sons and thy fathers house with the shall beare the faute of that which is done amisse in the holi place. And thou and thy sons wyth the, shall beare the faut of that which is done* amisse in your priests

* Under

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priesthode. And thy brethren also the tribe **And: If ye**
 of Levi, the tribe of thy father take **is the** **that not**
 and let them be ioynd vnto the, and mini- **here that is**
 ster vnto the. And thou & thy sons with the **be not thou**
 shal minister before the tabernacle of witness **thou,**
 And let them wait vpon the and by the al the
 tabernacle: only let them not come nigh
 the holy vessels and the altar that bothe
 they and ye also die not. And let them be by
 the, and wait on the tabernacle of witness,
 and on al the service of the tabernacle, and
 let no straunger come nigh vnto you.

Waite therefore vpon the holy place and **is**
 vpon the altar, that ther shal no more wrath
 vpon the chyldre of Israel: behold, I haue
 taken your brethren the Levites forth of the
 chyldren of Israel, to be yours, as gifts ge-
 uen vnto the lord to do the service of the ta-
 bernacle of witness. And se that both thou &
 thy sons with the take heed to your priestes
 office in al things that pertain vnto the altar
 and within the vayle. And se ye secue, for I
 haue giuen your priestes office vnto you for
 a gifte to do service: and the straunger that
 commeth nigh shal dye.

And the Lorde spake vnto Aaron: beholde
 I haue giuen the, the keeping of myne heue
 offerings in al the halowed things of the chy-
 ldre of Israel. And vnto the I haue geue the
 vnto anoynting and to thy sonnes: to be a
 dutye for ever. This shal be thyne of moost
 holy sacrifices. Al their giftes, thow oute
 al thy meate offerings, syn offerings, and
 trespasses

trespace offrings which they bring vnto me. They shall be most holy vnto the and vnto thy sonnes. And ye shall eat it in the most holy place: all that are males shall eat of it for it shall be holy vnto the.

And this shall be thyne, the heue offerings of their giftes, thou wout al the waue offerings of the chylde of Israel, for I haue giuen them vnto the, and thy sonnes, and thy daughters wpth the too be a dutye for euer: and al that are cleane in thy house, shall eat of it, al the fat of the oyle, of the wyne and of the corne: they first frutes whiche they giue vnto the Lorde, haue I giue vnto the. The first frutes of al that is in their landes, whiche they bring vnto the Lorde, shall be thyne: & al that are cleane in thine house, shall eat of it.

I Al dedicate thyngs in Israel, shall be thine. Al þe breaketh the matrice of al fleshe, that men bring vnto the Lord, both of man & beast, shall be thine. Neuerthelesse the first borne of man shall be redeemed, and the first borne of vncleane beastes shall be redeemed. And they redempcions shall be at a moneth old, valued at fiue sicles of syluer, of the holy sicle. A sicle maketh .xx. Seras. But the first borne of oxen, shepe and goates shall not be redeemed. For they are holy, & thou shalt sprinkle their blood vpon the aultare, and shalt burne their fette to be a sacrifice of a swete sauoure vnto the Lorde.

And the fleshe of them shall be thine, as the wauebread

Ceremonies

Numeri

wauebreast & al the ryght shoulde is thynne
al the holy heueoffryngs, which the chylde
of Israel heue vnto the lord, I giue the,
thy sonnes, & thy daughters with the to be
a duty for euer. And it shalbe a salted co
uenant for euer, before the lord: vnto the,
and to thy sede wpth the.

That is
cisme, sure,
and stable.

And the lord spake vnto Aaron: ¶shalte
haue none enherptaunce in their land, nor
part among them. For I am thy part & thi
enherptaunce amonge the chylde of Is
rael. And behold, I haue geuen the chylde
of Levi, the tenth in Israel to enherit, for
the scrupce which they serue in the taber
nacle of witnes, that the chylde of Israel
henceforth come not nyghe the tabernacle
of wptnes, and beare syn and dyce. And the
Leuits shal do the seruice in the tabernacle
of wptnes, and beare theyr sin, and it shal
be a law for euer vnto poure chylde after
you: But amonge the chylde of Israel they
shall enherpte none enheritaunce. For the
tythes of the chylde of Israel, which they
heue vnto the lord, I haue gguen the Le
uytes to enheret. Wherfore I haue said vn
to them: Among the chylde of Israel, ye
shal enheret none enherptaunce.

De. xlii. d.

And the Lorde spake to Moses, sayinge
speake vnto the Leuits, and saye vnto the:
when ye take of the chylde of Israel the
tithes, which I haue gguen you of them to
poure enheritaunce, ye shall take an heueof
fryng of the same for the lord: eue the tenth
of

of the tyth. And it shalbe rekened vnto you
for your heueofferynge, even as though ye
gaue corne out of the barne or a ful offering
from the wyne presse.

And in this maner ye shal heue an heueot
fring vnto the lord, of al your tithes which
ye receyue of the chyldren of Israel, and it
shal giue therof the lords heueoffring vnto
Aaron the ppest. Of all your gistes, ye shal
take out of al their halowed thinges.

And then shalt scape vnto them: when ye
haue take away the fat of it from it, it shal
be counted vnto the Leuytes, as þ encrese
of corne and wine. And ye shall eate it in all
places, both ye and your households, for it is
your reward for your seruice in þ taberna-
cle of wptnesse. And ye shal beare no sin by
the reason of it, when ye haue taken from
it the fat of it: neither shal ye vnhalow the
halowed thinges of the chyldren of Israel,
and so shal ye not dpe.

The. xix. Chapter.

Of the redde cowe. The lawe of hym that
dieth in the tabernacle: & of hym also that tou-
cheth any vnleane thyng.

And the lord spake vnto Moyses and
Aarō, sayinge: this is the ordinaunce
of the law, which the lord comman-
deth saying: speke vnto the chyldren of Is-
rael, and let them take the a red cow wpth
out spot, which neuer bare pocke vpon hyr.
And ye shal gyue hyr vnto Eleazar þ ppest
and he shal byng hir without the host, and
cause

cause hye to be slayne before him,

And Eleazar the prieste shall take of hys
bloud vpon his finger, & spynkle it streight
toward y tabernacle of wytnes. vii. tymes
And he shal cause the cowe to be burnt in
his sighte: both skynne, & she and bloude
with the dounge also. and lette the prieste
take Cedar woode, and Islope and purple
clothe, and cast it vpon the cow as she bur
neth. And let the prieste washe hys clothes
and bath hys flesh in water, and then come
into the host, and the pypst shalbe vncleane
vnto the euen.

And he that burneth hir, shall wash hys
clothes in water, and bathe hys flesh also
in water, and be vncleane vntyl euen. And
one that is cleane, shal go and take vp the
ashes of the cowe, and put them wythout
the host in a cleane place, where they shal
be kept to make spynckling water for the
multitude of the childre of Israell: for it is
a synneofferyng, And let him that gathered
the ashes of the cowe, washe his clothes, &
remaine vncleane vntileuen. And this shal
be vnto the chyl dren of Israell, and vnto
the straunger that dwelleth amonge them.
a law^e for euer.

Spynckling
water.

Gen. 1. 11

He that touched any dead person, shalbe
vncleane. vii. dayes. And he shal purify him
selfe with the ashes the thirde day, and so he
shalbe cleane the seuenth daye. And if he pu
ryfye not him selfe the thirde daye, then the
seuenth daye, he shal not be cleane. Whoso
euer

Ceremonies

Numeri

As they
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And whoso
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ned by the
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hys soule
shal be roo-
ted oute fro
amonge the
chosen.

euer toucheth anye person that dyeth and
sprinkleth not him selfe, desyleth the dwel-
lyng of the Lorde: and the rsoze that soule
shal *perish out of Israell, because he hath
not sprinkled the sprinklinge water vpon
him he shalbe vnclen, and his vncleanenes
shall remayne vpon hym,

This is the law of the man that dieth in
a tent: al that come into the tent, & al that
is in the tent shalbe vncleane seven daies.
And all the vessels that be open, which haue
no lpd nor couering vpon the, are vnclene.
And whosoever toucheth one that is slaine
wth a swerde in the fieldes, or a dead per-
sone, or a bone of a deade man, or a graue:
shalbe vnclene seven daies.

And they shal take for an vnclen person
of the burnt ashes the sinoffsprng, and put
rennyng water thereto into a vessel. And a
cleane person shal take flospe and dippe it
in the water, and sprinkle it vpo the tent, &
vpon al the vessels, and on the soules that
were ther, & vpon hym that touched a bone
of a slain person or a dead body or a graue.
And the cleane persō shal sprinkle vpo the
vnclene the .iii. dape and the .vii. dape. And
the .vii. dai he shal purify in him self & wash
his clothes, and bath him selfe in water, &
shalbe cleane at euen.

If any be vnclene and sprinkle not him
selfe the same soule shalbe destroyed forth
of the congregaciō: for he hath defiled the
holi place of the Lord and is not sprinkled
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Ceremonies

Numeri

wyth spynkling water, therfore is he vn-
cleane. And this shalbe a perpetual law vnto
them. And he that spynkleth the spyn-
klynge water, shall wash his clothes.
And that that toucheth the spynking wa-
ter, shall be vncleane vntill eue. And what
soeuer the vncleane persone toucheth, shall
be vnclean. And the soule that toucheth it,
shalbe vncleane vntill the euen.

The .xx. Chapter.

¶ Mir Iamdycch. The people murmure.
They haue water eue out of þe rocke. Eds be-
neath the Israelitis passage thorow his realm
The death of Aaron in whose rounce Elea-
zar succedeth.

And the hole multitude of the childre
of Israel, came into þe deserte of Sin
in þe first moneth, & the people dwelt
at Cades. And ther dyed Mary, & was bu-
ryed ther. Moreover ther was no water for
the multitude, wherfore they gathered the-
selues together agaynst Moyses and Aaron
And the people chode with Moyses & spake
sayinge: woulde God we hadde perished,
when our brethren perished before the lord.
Why haue ye broughte the congregacyon
of the Lorde vnto this wylterneſſe that
both we and oure cattell shoulde dye here
Wherfore broughte ye vs out of Egypt to
bring vs into this vnglacius place, which
is no place of sede nor of fygges, nor vines
nor of pomgranates, neither is ther anye
water to drynke.

And

And Moyses & Aaron went from the congregacion vnto the doore of the tabernacle of wptnes, & fell on their faces. And the glory of the lord appeared vnto them. And the lord spake vnto Moyses, sayinge. Take the staffe, and gather thou and thy brother Aaron the congregacion together & say vnto the rocke before their eyes, & he geue forth hys water. And thou shalt bring them water out of the rocke, and shal geue the company drynke and their beastes also, And Moyses toke the staffe from before the Lord, as he commaunded him. And Moyses and Aaron gathered the congregacion together before the rocke, and he sayed vnto them: heare ye rebellions, must we set you water out of thys rocke? And Moyses lyfte vp hys hand wpth hys staffe, and smot the rocke two tymes, and the water came oute abundauntly, and the multitude drynke, and they beastes also.

Exod. xxi. d.

Exod. xxi. d.

*** To sanctifie here to declare & be holpe, as Math. vi. b Deut. i. c**

And the lord spake vnto Moyses & Aaron because ye beleued me not, to sanctifie me in the eyes of the childe of Israel, therfore ye shall not bringe this congregacion into the lande, whiche I haue gyuen them. This is the water of stryfe, because the childe of Israel stroue wpth the Lord, and he was sanctified vpon them.

And Moyses sent messengers from Cades vnto the kyng of Edom. Thus sayth thy brother Israel: Thou knowest all the trauel & hath happened vs, how our fathers wente

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Murmuring

Numeri

downe into Egypt, & how we haue dwelte
in Egypt a long tyme, and how the Egyp-
tians vexed both vs and our fathers. Then
we cryed vnto the Lord, and he heard oure
poyces, and sent an aungel, and hath sette
vs out of Egypt. And behold, we are in Ca-
des a ctyte hard by the borders of thy coun-
tre, let vs go, we pray the thozow thy coun-
tre, we will not go thozow the fieldes, nor
thozow þ vineyardes, nether wil we drinke
of the water of the fountaines, but we wil
go by the hye waye, and nether turne vnto
the right hand nor to the left, vntyll we be
past thy countrepe. And Edom aunswereð
hym: Se thou come not by me, lest I come
out agaynst the wyth the swearde. And the
children of Israel saide vnto him: we wyl
go by the beaten waye: and if eyther we oz
our cattel drinke of thy water, we wyl pay
for it, we will do no more but passe thozow
by fote onely. And he sayd: ye shall not goo
thozow. And Edom came out agaynst him
wyth muche people & with a mighty pow-
er. And thus Edom denyed to giue Israel
passage thozowe his countrepe. And Isra-
ell turned away from him.

And the children of Israell remoued fro
Cades, and went vnto mount Hor with al
the compayne. And the Lorde spake vnto
Moses and Aaron in mount Hor, which is
by the borders of the land of Edom, say-
inge: let Aarō be put vnto his people, for he
shal not come into the land whiche I haue

Ex. i.

gguen

Num. xxi. 4

Murmuring Numeri

De. xxxii. g.

The death
of Aaron.
Deut. vi. b.

goue vnto the childre of Israel: because ye
dyd obeyed my mouth at the water of strife
Take Aarō and Eleazar his sonne, & bring
them vp into mount Hor, and stryp Aaron
out of hys bestimentes, and put them vpon
Eleazar his son, and let Aaron be put vnto
his people and dye there.

And Moses did as the Lord commaunded,
and they wente vp into mounte Hor in the
sight of all the multitude. And Moses toke
of Aarons clothes and put them vpon Ele-
azar hys Sonne, and Aaron dyed therein
the top of the mounte. And Moses and Ele-
azar came downe out of the mounte,
And al the house of Israel mourned for A-
aron. xxx. dayes.

The. xxi. Chapter.

Israel vanquished kynge Arad. The fiers
serpentes stryng the: but when they loke at the
brazen serpent which the lord comaunded Mo-
ses to lift vp, they are healed. The kings So-
hon and Og are overcome in batel.

2

AND when kynge Arad the Canaanite,
whiche dwelte in the southe partes,
herd tel that Israel came by the way
that the spies had founde out, he came and
foughte wpth Israel, and toke some of the
prisoners. Then Israel bowed a bowe vnto
the Lorde, and sayde: If thou wilt goue
this people into oure hands, we wil destroy
their cities. And the Lorde herde the voyce
of Israel, and deliuered vnto them the Ca-
naanites. And they destroyed both them and
their

Murmuring

Numeri

the p̄c̄t̄es, and called the place **Horwa.**

Then they departed from mount **Hor** toward the red sea: to compass the lande of **Edom.** And the soules of **¶** people fap̄ted by the way. And the people spake agaynste god & agaynste **Moses:** Wherefore hast thou brought vs out of **Egypt,** for to die in **¶** wyl-
dernes, for here is nether bread nor water, & our soules loth this ***lyght** bread.

Then the Lord sent fyre serpentes amonge the people, which stongethē: so that muche people died in **Israel.** And the people came to **Moses,** and sayde: we haue sinned, for we haue spoken against the lord & agaynste the, make intercessyon to the Lord, that he take away the serpentes from vs. And **Moses** made intercessyon for the people. And the Lord sayde vnto **Moses:** make the a serpente and hange it vpp̄e for a signe, and let as many as are bytten loke vpon it, and they shall liue. And **Moses** made a serpet of
brasse, & set it vp for a signe. And whē **¶** ser-
pents had bitten any man, he went and be-
held the serpent of brasse and recovered.

And the children of **Israel** remoued & pyt-
ched in **Oboth.** And they departed from **O-**
both and lai at **Egebarim** in the wilderness
whych is befoze **Moab** on the east side. And
they remoued thence, and pitched vpon the
ryuer of **zarad.** And they departed thences
pitched on the other syde of **Arnon,** which
ryuer is in the wilderness, and cometh oute
of the colles of the **Amorites,** for **Arnon** is

¶ **¶** is so
litle worth.
The plague
of Serpents
Sap. xvi.

The serpent
of brasse.

Jud. xli.

N. ii.

the

Murmuring Numeri

* Some
 shynke it to
 be the booke
 of iudges.
 Judi. i. c.

the border of Moab, betwene Moab and
 the Amozites. Wherfore it is spoken in the
 booke of war of the Lorde: go with a
 valence, both on the ryuer of Arnon and on
 the riuers hed, which shotheth down to dwel
 at Ar, and leaneth vpon the coasts of Moab,

And from thence they came to Bear, whi-
 che is the wel wherof the Lord spake vnto
 Moses: gather the people together, that I
 may giue the water. The Israel sang thys
 song: Arise vp well, spnge therto: The wel
 whiche the rulers dygged & the capytaynes
 of the people wpth the helpe of the law gi-
 uer and with their slaues.

D

And from thys wyl dernes they wente to
 Matana, and from Matana to Rahaliel, &
 from Rahaliel to Bamoth, and from Ba-
 moth to the valey that is in the feld of Mo-
 ab in the top of Phalsgal whych bloweth
 toward Jersimon. And Israel sent messen-
 gers vnto Sehon, kyng of the Amozites
 saying: let vs go thorow thy lande: we wyl
 not turne into thy fieldes, nor into thy vine
 pearces, ne drinke of the water of the wels
 but go a long by the cominen waye, vntill
 we be past thy countrey. And Sehon wolde
 geue Israel no lycence to passe thorow his
 countrey, but gathered all hys people toge-
 ther and made out against Israell into the
 wyl dernesse. And he came too Iahaza and
 fought with Israel.

E

And Israel smote him with the edge of the
 swerde and conquered his land, from Arnon
 vnto

* After the
 comon tran-
 slacion.
 chald a hyl.
 * Gre. wyl-
 dernes.
 W. cut. i. f.

Murmuring

Numeri

unto Iabock: euē vnto the children of Am-
mon. For the borders of the childre of Am-
mon, are stronge. And Israell toke al these
cities & dwelt in al the cities of the Amozites
in Hesbon & in al the townes that lōg ther
to, For Hesbō was the citie of Sehō ꝑ king
of the Amozites whych Schon had foughe
before with the king of the Moabites, and
had taken al his land out of his hand, and
vnto Arnon. Wherefore it is a prouerbe, go
to Hesbon & let the citie of Schon be built
and make readi, for ther is a fire gon out of
Hesbon & a flame from the citie of Sebon
hath consumed Ar of the Moabites, and the
me of the hilles of Arnō. Wo be to the Mo-
ab: o people of Chamos ye ar vndon. Hys
sonnes are put to flight and his daughters
brought captiue vnto Schon kyng of the
Amozites. Their lyght is out from Hesbon
vnto Dibon and we made a wylernes euē
vnto Hophā which reacheth vnto Mediba.
And thus Israell dwelt in the lād of ꝑ Amo-
zites. And Moles sent to seareh out Jazer,
and they toke the towns belonging therto
and conquered the Amozites ꝑ were there.
And then they turned & wente vp towarde
Basan. And Og the kyng of Basan came
out agaynst them, both he and hys people,
to war at Adrei. And the Lorde sayde vnto
Moles feare hym not for I haue deliuered
him into thy hādes with al his people & his
land. And thou shalt do with hym as ꝑ didst
with Sehō the king of the Amozites which
dwelte

Amos. i. 1.
Ps. cxlii. 5.

ff
Chamos is
the name of
a certeyne
Image.

6

Ex. iii.

dwelte

Balam

Numeri

dwelt at Beſbon. And theiſmote him & hys
ſonnes and all hys people, vntill there was
nothing leſte him. And they conquered hys
land and the children of Iſrael: remoued &
pytched in the felde of Moab, on the other
ſyde of Iordane, by Iericho.

The xxii. Chapter.

Kyng Balac ſendeith for Balam, to the in-
tent þ he ſhuld curſe Iſrael: but Balac can do
nothin: agaynſt the wyl of the Lord. Balac
aſke ſpeaketh to hym in the way.

And Balac the ſonne of ziphor ſawe
all that Iſrael had done to the Amo-
rytes, and the Moabytes were ſore
aſtrayed of the people, bþeaue they were
many, and abhorred the children of Iſrael.
And Moab ſayd vnto the elders of Madia,
now ſhall thys companye lycke vp all that
are rounde aboute vs, as an oxe lycketh vp
the graſſes of the fielde. And Balac the ſon
of ziphor was kyng of the Moabytes at
that tyme.

B And he ſente meſſengers vnto Balac the
ſonne of Beor, the interpreter which dwelt
vpon the riuer of the land of the chyldre of
hys folke, to call him, ſaying: behold, there
is a people come out of Egypt, which coue-
reth the face of the earth, & lyeth euen hard
by me. Come now a felowſhypppe and curſe
me thys people. For they are to kighty for
me, ſo paraduētur I might be able to ſmite
them, & to dꝛue the out of the lande. For I
wote that whō thou bleſteſt ſhalbe bleſſed,
and

Murmuring Numeri

and whom thou curstest shalbe cursed.

And the elders of Moab went with the elders of Madian, & the reward of the sothe-
sayinge in their handes. And they came vnto
Balam, and told him the wordes of Balac:
And he sayd to them: tarpe here al nyghte,
and I wyll brynge you wooorde, euen as the
Lord shal saye vnto me. And the Lordes of
Moab abode with Balam.

And God came vnto Balam & said: what
men are these whych are with thee? And Ba-
lam sayd vnto God: Balac the sonne of zi-
phor, kynge of Moab, hath sente vnto me,
sayinge: behold, there is a people come out
of Egypt, and couereth the face of þe erth:
come nowe therfore and curse me theym,
that so peraduenture I maye be able to o-
uercome them in battell, and to dyspue them
out. And God said vnto Balam, thou shalt
not go with them, neither curse the people,
for they are blessed.

And Balā rose vp in the morning, and sayd
vnto the lordes of Balac: get you vnto your
land, for þe lord wil not suffer me to go with
you. And the Lordes of Moab rose vp, and
went vnto Balac and sayd. Balā wold not
come with vs. And Balac set again a grea-
ter companie of lordes & more honourable
then they. And they came to Balam & tolde
 hym. Thus sayeth Balac the Sonne of zi-
phor: oh, let nothyng let the to come vnto
me, for I wyll greatlye promote the vnto
great honour, and wil do whatsoeuer thou

Balam

Numeri

sayest vnto me, come therefore I praye the
curse me thys people.

D And Balam answered and sayde vnto
Ex. p. 11. c. the seruauntes of Balac. * If Balac wold
gyue me hys house full of syluer and gold,
I can go no further then the woorde of the
Lorde my God, to do lesse or more. Neuer-
theles tarpe ye here al nyghte: that I maye
wete, what the Lord wil say vnto me once
more. And god came vnto Balam by nyght
and sayd vnto him: If the men come to fet
the, ryse vp and go wpth them: but what I
say vnto the, that only thou shalt do.

And Balam rose vp earlye and sadled his
asse, and wente with the Lordes of Moab.
But God was angry bicause he went. And
the angel of the lorde stode in the waye a-
gainst him. And he ryd vpon his asse, a two
seruaunts with him. And whē the asse saw
the aungell of the lorde stand in the waye, a
hys sweard drawen in his hand, he turned
a side oute of the waye, and wente out into
the field. And Bala smote the asse, to turne
hir into the waye.

E And the aungell of the Lorde wente and
stode in a path betwene þ vineyards, where
was a wall on the one side, and another on
the other. When the asse sawe the aungell
of the Lorde, he wrenched vnto the wall &
thruste Balams fote vnto the wall, and he
smoote hys agayne. And the aungell of the
Lorde went further and stode in a narrow
place, where was no waye to turne, ept he
to

Balam

Bumeri

to the ryght hande or to the lyft. And when the asse sawe the aungell of the Lorde, he fell downe vnder Balam: and Balam was wraoth and smote the asse with a staffe. And the lord opened the mouth of the asse, & he sayd vnto Balam, what haue I done vnto the, that thou smyttest me thus.iii. tymes? And Balā sayd vnto the asse, because thou hast mocked me, I wold ꝑ I had a sweard in myne hande, that I might now kill the. And the asse saide vnto Balam, am I not thine asse, which thou hast riddē vpō, sence thou wast borne vnto this day? was I euer wont to do so vnto the? And he sayd, naye.

And the Lord opened the eyes of Balam & that he sawe the angel of the lord standing in the wape, wꝑth hys swearde drawne in hys hand. And he bowed hym selfe, and fel flat on hys face. And the aungel of the lord sayed vnto him. Wherefore smyttest thou thyne asse thus thre tymes? behold I came out to resꝑse the, for the wape is contrary vnto me, and the asse sawe me, and auoided me thre tymes: or else (had he not tourned from me) I had surely slayne the, and saved hys alꝑue. And Balām sayd vnto the aungell of the Lorde. I haue sinned, for I wil not that ꝑ I stode in the wape againste me. Now therefore if it displease thine eyes, I wꝑll turne agayne. And the angel sayd vnto Balam, go with the mē, but in any wise, what I saye vnto the, that saye. And Balā went with the lordes of Balac.

And

Balam

Numeri

And when Balac hearde that Balam was come, he went out agaynst him vnto a cty of Moab that stode in the border of Syon, which was the vtmost part of his country. And Balac said vnto Balam: did I not sed for the, to cal the? wherfore camest thou not vnto me? thinkest thou that I am not able to promote the vnto honoure. And Balam sayd vnto Balac: loo, I am come vnto the. But I cā say nothing at al saue what God putteth into mi mouth that must I speake. And Balam went with Balac, & they came vnto the large cty. And Balac offered orf and shepe & sent for Balam & for the lordes that were with him.

¶ Ebie. of
places of
creates.
Some cal
of people
in p. crees.

The. xlii. Chapter.

Balam blesteth the people, where he was required to curse them, & prophesieth that they wyl be a great people.

A

And on the morning Balac toke Balam and brought him vp into the hye place of Baal: and thēce he saw vnto the vtmoste part of the people. And Balam said vnto Balac: build me heare seuen alters and prouide here seuen Bullocks and seuen Rammes. And Balac byd as Balam said. And Balac and Balam offered one verry altier a bullocke and a ram. And Balam sayd vnto Balac: stand by the Sacrifyce while I go to wete whether the Lord wil come and mete me, & what soeuer he sheweth me, I wil tel the, & he wēt forth wyth. And God came vnto Balam, & Bala
saide

Balam

Buneri

sayde vnto him: I haue prepared. vii. alters
I haue offered vpon euery alter, a bullocke
and a ram. And the Lorde put a sayinge in
Balams mouth and sayd: go againe to Ba
lac & say on this wyse. And he went againe
vnto hym, and lo, he stode by hys sacrifice, **B**
both he and al the lordes of Moab. And he
began hys parable & sayd: Balac the kynge
of Moab hath fet me from Mesopotamia
out of the mountaynes of the east, sayinge:
come and curse me Iacob, come & despye me
Israel. How shal I curse whō god curseth
not, and how shal I despye whom the Lord
despeth not? frō the toppes of the rockes I
se him, & from the hilles I beholde him, loo
the people (a) shal dwel by him selfe, & shal
not be rekened amōg other nacions. Who
cā tel the dust of Iacob, and the numbze of
the fourth part of Israel? I pray God that
my soul may die the death of y^e ryghtuous,
and that my laste ende may be like his. And
Balac sayde vnto Balam, what haste thou
done vnto me? I fet the to curse myne ene-
mies: and behold, thou blestest thē. And he **E**
answered and said: must I not kepe that, &
speake it, whiche the Lorde hath put in my
mouth? And Balac sayed vnto hym: Come
I pray the with me to another place whēce
thou shalt se them, & shalt se but the vtmost
parte of them, and shalt not se them al, and
curse me them ther. And he broughte him in
to a plaine felde where men myghte se far
euen to the top of Ishafgah, & built. vii. al-
ters

ters and offered a bullocke & a ram on euery
alter. And he sayd vnto Balac: stand here by
thy sacrifice whyle I go ponder. And the
Lord met Balam and put woordes in hys
mouth and sayd: go again vnto Balac and
thus say. And when he came to him: behold
he stode by hys sacrifice and the Lordes of
Moab with him. And Balac said vnto him:
what sayth the Lord.

D And he toke vp his parable and sayd: ryle
vp Balac and heare, & herke vnto me thou
sonne of zyphor. The Lord is not a man:
that he can lie, neither the son of man that
he can repent: Should he say and not do, or
should he speake and not make it good? be-
hold, I haue begon to blesse and haue bles-
sed, and cannot go backe therefro. De be-
helde (b) no wickednes in Jacob, nor saw y
dolatry in Israel: The lord his god is wpth
him, and the triumphe of a kyng is among
them. God that brought the out of Egypt
is as the strenght of an vnycorne vnto the,
for there is no sorcerer, in Jacob, nor sothe-
sayer in Israel. When the time cometh, it
wpll bz sayde of Jacob and Israel, what
god hath wrought. Behold the people shall
rise vp as a lionesse and heaue vp hym selfe
as a lion, & shal not lye downe agayne, vntil
he haue eaten of the pray and dronke of
the bloude of them that are slaine.

And Balac said vnto Bala, neither curse
the nor blesse them. And Balam answered
& said vnto Balac: tolde not I the, saying:
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all that the Lord byddeth me, that I muste do: And Balac sayde vnto Balam, come I pray the, I wil byng the yet vnto an other place: so peraduenture it shal please God; that thou maist curse them ther. And Balac brought Balam vnto the top of Peor, that boweth towarde the wildernes. And Balam sayd vnto Balac, make me here. vii. altars, and prepare me here. vii. bullockes, and. vii. rammes. And Balac did as Balam had sayd, and offered a bullocke and a ram on euery altar.

The Notes,

(a) In this place to dwell by him self, is to liue in liberty without trouble and out of the subiectiō of other people, as in Detronomi. xxi. d. To dwelle by hym self

(b) There is no people without synne, neyther yet Israel, but god looketh not on Israels sin. that is, he imputeth not sin to his elect, neyther auengeth him on theym for it, but geueth theym grace to repent and hate theyr synnes, and then he sheweth him selfe mercifull vnto them. No wickednes in Jacob.

The. xxi. Chapter.

Balam prophesyeth of the kingdom of Israel and the coming of Christ. Balac is angry wth Balam. The destruction of the Amalekites and of the Kenites.

V When Balam saw it pleased the Lord that he shoulde blesse Israel, he wente not as he dyd twyse before to set forth sayinge, but set his face toward the wildernes, & lift vp his eyes and looked vpon Israel as he lay wth his tribes, and the spirit of God came vpon hym. And he

Balam

Bumeri

he tooke by hys parable and sayed Balam the sonne of Beor hath sayed, and the man whose eye is open hath sayd: he hath saide, which heareth the words of god, and seeth the visions of the almighty, whych falleth downe, and hys eyes are opened.

B How goodly are the tentes of Iacob and thine habitacion (a) I Israel, euē as the bzod valeys, and as gardens by ryuers syde, as the tentes which the Lorde hath pitched as as cyppers trees vpon the water. The water shall flow out of hys bouket, & his sede shall be many waters, and hys kyng shall be hys then Agag. And his kingdome shall be exalted, god that brought hym out of Egypt his strengthe is as the strengthe of an vnicorne, & he shall eat the nacions that are his enemies: and breake their bones, and perce them thorow with his arrowes. He touched hym self, & laye downe as a lyon and a lionesse, who shall stirre him vppe. blessed is he that blesteth the, & cursed is he that curseth the.

C And Balac was wroth wyth Balam, and smote his hands togyther, and sayde vnto him: I sent for the to curse mine enemyes: and beholde, thou hast blessed the this thre times, & now get the quykly vnto þ place. I thought that I would promote the vnto honour, but the lord hath kept the back fro worship. And Balam said vnto Balac: tolde I not thy messengers whych thou sentest vnto me, sayinge: * If Balac woulde gyue me his house full of siluer & golde, I cā not

Am. xxi. d

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Balam

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passe the mouth of þ lord, to do ether good
 by had of mine owne minde. What the lord
 saith, that must I speak. And now behold
 I go vnto my people: come let me shew the
 what this people shall do to thy folke in þ
 latter daies, And he began his parable and
 sayed: Balam the sonne of Beor hath said,
 and the man that hath his eies open hath
 said, & he hath said that heareth the words
 of God, and hath the knowledge of þ most
 hye, and beholdeth the visio of the almighty
 tye, & when he falleth downe, hath hys ey-
 es opened: I se him not, but now I behold
 him. but not nye. There shall come a star of
 Jacob, and ryle a scepter of Israel, which
 shall smyte the cosses of Moab, and vnder
 myne all the chyldren of Seth. And Edom
 shall be his possession, and the possession of
 Seir, shall be their enemies, & Israel shall do
 māfully. And out of Jacob shall come he þ
 shall destroy the remnaunte of the cypres,

And he looked on Amaleck, and begā his
 parable & sayed: Amaleck is the first of the
 nations: but his later ende shall perishe vt-
 terly. And he looked on the Kenites, & toke
 his parable and sayd: Strong is thy dwelling
 place, & put thy nest vpon a rocke. Neuer-
 the later þ shalt be a burning to Cain, vn-
 tyl Assur take the prisoner. And he toke his
 parable and sayd: Alas, who shall liue whe-
 God doth this? The shippes shall come out
 of the coast of Chittim, & subdue Assur and
 subdue Eber, and he himselfe shall perish

Chald. & the
 women tran-
 scatio Iralp

* That is
 at

Balam

Numeri

the bedyes
of those that
are beyonde
the flood of
Euphrates.
Israel.

at the laste. And Balam rose vp and wente
and dwelt in hys place: & Balac also wente
hys waye.

The Notes.

(a) By all the Symptomes woulde Balam de-
clare the felicitie of the people Israel, whych
came of God, as ye haue in the Psalmc. cxii. and
Iere. xvi. b.

The xv. Chapter

The people commytteth fornicacyon with
the Daughters of Moab, whiche hymen-
samri and Coz by God commaundeth to hyl
the Madianites.

AND Israel dwelt in Sittim, and the
people beganne to commytte whor-
come with the daughters of Moab,
whych called the people vnto the sacrifice
of their Goddes. And the people ate & wor-
shipped theyr Goddes, and Israel coupled
hymselfe vnto Baal peor. Then the Lord
was angry with Israel, & sayed vnto Mo-
ses: take all the heades of the people, and
hang the vp vnto the Lord agaynst the (a)
sun, that the wrath of the Lord may turne
away from Israel. And Moses layde vnto
the iudges of Israel: go and slea those men
that ioynded them selues vnto Baal peor.

B And behold, one of the chyldren of Isra-
el came and broughte vnto his brethren, &
Madianitish wife even in the syght of Mo-
ses, and in the sighte of all the multitude of
the chyldren of Israel, as they wer weeping
in the dore of y tabernacle of witnesse, And
when whinelies the sonne of Eleazar the
sonne

Cozab

Numeri

Sonne of Aarō the priest sawe it, he rose vp
out of the company, and toke a weapen in
his hand, and went after the men of Isra-
el into the hore house, and thrust them thro-
towe: both the man of Israell and also the
woman, euē* thorow the heale of hir. And
the plague ceased fro the children of Israel.
And ther died in the plague. xiiii. thousand.

And the lord spake vnto Moyses, sayinge:
Whiche the sonne of Eleazar the son of
Aaron the priest, hath turned myne anger
away from the children of Israell, bycause
he was gelouse for my sake amonge them
that I had not consumed the chyldrene of
Israel in my gelousy. Wherefore saye: be-
holde, I geue vnto him my couenaunte of
peace, and he shal haue it and his sede after
him, euen the couenaunt of the priestes of-
fice for euer, bicause he was gelous for his
Goddess sake, and made an attonemēt for
the chyldren of Israel.

The name of the Israelyte whypche was
smpten with the Madianitye wyfe, was
Zamri the sonne of Salu, a Lord of an aun-
cunte house among the Simeonites. And
the name of the Madianitye wyfe, was
Cozby the daughter of Zura heade ouer the
people of an auncient house in Madian.

And the lord spake vnto Moyses, sayinge:
Behethe Madianytes and smyte them, for
they haue troubled you wpth their wyfes
wth the whypche they haue beggled you,
thorow deoz & thorowe theyr syster Cozbi.

L. i.

chs

*After the
Chalde, the
Greke, & the
comen trans-
lation tho-
rowe the
nameful of
synthymen-
bers. Some
reade, euē in
the Greke.

Corah

Numeri

the daughter of a Lord in Midian, which was slayne in the day of the plague for his sake.

The Notes,

(a) To hang agaynst the sunne, is to be put to execution openly before all the people.

The. xvi. Chapter.

The chylde of Israel are numbred agayne whē they shuld enter into the land of Canaan.

And after the plague, the Lorde spake vnto Moses and vnto Eleazar the sonne of Aaron the pueste, sayinge: take the number of al the multitude of the chylde of Israel from .xx. yere and abouethorow out their fathers houses all that are able to go to warre in Israel. And Moses and Eleazar the priest told them in the ields of Moab by Jordan fast by Iericho, fro twenty yere & aboue, as the Lorde comaunded Moyses. And the chylde of Israel that came out of Egypt were.

The kindred of Ruben. Ruben the eldste sonne of Israel. The chylde of Ruben were, Hanoch, of whome cometh the kynred of the Hanochites: and of Salu cometh the kindred of the Saluities: And of Helron cometh the kindred of the Helronites: and of Carmi cometh the kindred of the Carmites. These are the kynredes of the rubenites, which were in number. xliii. thousande. vi. hundred. and. xxx. And the sonnes of Salu were Elpab. And the sonnes of Elpab were: Remuell, Dathan, and Abiram.

This

Corah

Numeri

This is that Dathan and Abiram cofe-
lers in the congregacyon, whypche * stroue
against Moses and Aaron in the company
of Corah, when they stroue agaynst the
Lord. And the earth opened hir mouth, and
swallowed them and Corah also, when the
multitude died, what tyme the fire, consu-
med two hundred and fyfthe men, and they
became a spgne: Notwithstandynge the
children of Corah died not.

18
Num. xvi. 9

The kindred
of Simeon.

And the children of Simeon in their kin-
redes were: Remuell, of whom cometh the
kynred of the Remuelites: Jamin, of whō
cometh the kynred of the Jaminites: Ja-
chin, of whom cometh the kindred of the Ja-
chinites: Jareh, of whom cometh the kyn-
red of the Jarehites: Saule of whom com-
meth the kindred of the Saluits: These are
the kynredes of the Simeonites: in num-
ber. xxi. thousand and two hundred.

The kindred
of Gad.

And the children of Gad in their kynre-
des were: Zephon, of whome cometh the
kindred of the Zephonites: & of Haggi, com-
meth the kindred of the Haggpytes: and of
Suni cometh the kynred of the Sunits:
and of Azeni, cometh the kindred of the A-
zenites: and of Eri cometh the kindred of
the Erites: and of Arod cometh the kin-
red of the Arodites: and of Ariel cometh the
kindred of the Arielites. These are the kyn-
redes of the children of Gad in number. xl
thousand, and fyue hundred.

The kindred

The childre of Juda, Er & Onan, which of Juda,

II. ii.

dyed

Corah

Summi

aped in the land of Canaan. But the chyldren of Juda in their kindred were: Sela of whom cometh the kindred of the Selamites: and of Sheres cometh the kindred of the Sheresites: and of Zarah cometh the kindred of the Zarachites. And the chyldren of Sheres were Helzon, of whom cometh the kindred of the Helzonites: and of Hamull cometh the kindred of the Hamulites. These are the kindredes of Juda, in number lxxvi. thousand and foure hundred.

The kindred And the children of Machat in their kindred
of Machat. were: Tholai; of whom cometh the
kindred of the Tholaites: a Shuna of who
cometh the kindred of the Shunaites: and
of Asub cometh the kindred of the Asu-
bites: and of Simron cometh the kindred
of the Simronites. These are the kindreds
of Machat in number, Ixii. thousand, and
the hundred.

The kindred of Zabulon. The chydre of zabulon in their kindred
of zabulon. Des were: Sered, of whom cometh the kin
Dred of the Seredites: and Elon, of whom
commeth the kindred of the Elonites: and
of Jaeliel cometh the kindred of the Ja
elites. These are the kindredes of zabulon
in number, thre score thousande and foure
hundred.

The childre of Joseph in their kinredes were: Manasse and Ephraim. The children of Manasse: Machir of whom cometh the kinred of the Machirites. And Machir begat Galaad, of whom cometh the kyned

Colah

Ammeri

of the Balaadites. And these are the children of Balaad: Bieser, of whom cometh the kindred of the Bieserites; and of Belech cometh the kindred of the Belechites; and of Asriel the kindred of the Asrielites; and of Sicheu cometh the kindred of the Sicheuites; and of Simida cometh the kindred of the Simidites; and of Bepher cometh the kindred of the Bepherites. And Zelaphead the sonne of Bephera had no sons, but daughters. And the names of the daughters of Zelaphead were Mahela, Noa, Hagla, Mela and Thirza. These are the kindreds of Manasse, in number: li. thousand and seven hundred.

The kindred of Ephraim

These are the children of Ephraim in their kindreds: Suthelah of whom cometh the kindred of the Suthelahites; and Bether, of whom cometh the kindred of the Becherites; and of Thehen cometh the kindred of the Thehenites. And these are the children of Suchelah: Bran, of whom cometh the kindred of the Branites. These are the kindreds of the children of Ephraim in number. xxxii. thousand and five hundred. And these are the children of Joseph in their kindreds.

These are the children of Benjamin in their kindreds: Bela, of whom cometh the kindred of the Belaites; and of Asbell cometh the kindred of the Asbellites; and of Ahiram the kindred of the Ahiramites; and of Supham the kindred of the Suphamites; and

Al. iii.

qf

Ceremonies

Numeri

The kindred
of Dan.

The kindred
of Aser.

The kindred
of Rept hall

of the children of Bela were Ard, and Ra-
aman, from whence come the kynreds of
Ardytes & of the Raamites. These are the
children of Ben Jampn in the kynredes, &
in number. xlv. thousande, and. vi. hundred
These are the chyldren of Dan in ther kyn-
redes: of Suhani, of whō cometh the kind-
red of the Suhamites. These are the kyn-
redes of Dan in their generacions. And all
the kindredes of the Suhamites were in nu-
ber, lxiii. thousand foure hundred.

The chyldren of Aser in their kynredes
were Jemima, of whō commeth the kindred
of the Jemnytes: and Jasu, of whom com-
meth the kindred of the Jesuites: & of Bua
commeth the kindred of the Brits: And the
children of Buid were Deber, of whome com-
meth the kindred of the Deberites: & of Mal-
chiel came the kindred of the Malcheallites.
And the daughter of Aser was called Sa-
rah. These are the kynreds of Aser in num-
ber. lxi. thousand &. xiii. hundred. The chy-
dren of Rept hall in their kindredes were:
Jeheziel, of whom came the kynred of the
Jehezielits: and Guni, of whom came the
kynred of the Bunites: and of Jezer, came
the kynred of the Jezerits: and of Selem
the kindred of the Selemites. These are the
kindredes of Rept hall in their generacions
in number. xlv. thousand and. xiii. hundred.
These are the numbers of the chyldren of Is-
rael: six hundred thousand, & a thousand &
seven hundred and therty.

And

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And the lord spake vnto Moses, saying: vnto these the land shalbe deuided to enherit, accordyng to the number of names: to many thou shalt giue þ more enherptance, and to fewe the lesse: to euery tribe shal the enheritaunce be geue, accordyng to þ numbe therof. Notwithstanding, the land shal be deuided by lot, and accordyng to the names of the trybes of theyr fathers shal enherit: and accordyng to theyr lot thou shalt deupde theyr lande both to the manye and to the fewe.

These are the summes of the Levites in their kinreds, of Berson, came the kinred of the Bersonits: and of Cahath came the kinred of the Cahathytes: and of Merari came the kinred of the Merarytes. These are the kinredes of Levi: the kinred of the Libnytes, the kinred of the Debzonits, the kinred of the Mahelites, the kynredes of the Musites, the kinred of the Karahites. Kahath begat Amram, and Amrams wife was called Jochebed a daughter of Levi, whiche was bozne him in Egypte. And he bare vnto Amram; Aaron, Moses, & Myriam their sister. And vnto Aarō wer bozne, Nadab, Abihu, Eleazar, & Ithamar. But Nadab and Abyhu dyed, as they offered straunge fye before the lord. And the number of them was. xiii, thousande of all the males from a moneth olde and aboue. For they wer not numbred among the children of Israell, bicause there was no enherp-

The number of the Levites.

taunce, geuen them among the children of Israel. These are the numbres of the childre of Israel, which Moses & Eleazar p priest numbred in the fields of Moab fast by Iordane nisto Jericho. And among these ther was not a man of the number of the children of Israel, which Moses & Aaron told in the wilderness of Sinai. For the lord said vnto them, p they should dye in the wilderness, and that ther should not be left a man of them: saue Caleb the sonne of Iephune and Iosua the sonne of Nun.

The. xxvii. Chapter.

The lawe of the hearytage of the daughters of zelaphead. The lande of promise is shewed vnto Moses: in whose sted is appointed Iosue.

Ex. xvi. d.
Nu. xvi. a.
Ios. xvi. a.

AND the daughters of *zelaphead the son of Heber, the son of Bilead, the son of Machir the sonne of Manasse of the kyntreds of Gynasse, the sonne of Ioseph (whose names were Gabela, Roha, Hagla, Milcha, & Thirza) came and stode before Moses and Eleazar the priest, and before the lordes, and al the multitude in the doore of the tabernacle of wytnes, sayinge: our father dyed in the wylernes, and * was not amonge the companie of them that gathered them selues togyther agaynst the Lorde in the congregacon of Corah: But dyed in his owne synne, and had no sonnes. Wherfore shuld the name of our fathers be taken away from among

Nam. xvi. c.

B

hys kynred, because he hadde no sonne: * Nu. xxvi. a
 Gyue vnto vs a possessyon among the bre-
 thren of our father. And Moyses broughte
 theyr cause before the Lorde.

And the Lorde spake vnto Moyses, saying:
 The daughters of Zelaphead speake ryght
 thou shalt gyue them a possession to enhe-
 ryt among theyr fathers brethren, and shalt
 turne the enherytaunce of theyr father vn-
 to them. And speake vnto the chyldren of
 Israel, saying: If * a man die, and haue no
 sonne, ye shall turne hys enheritaunce vnto
 hys daughter. If he haue no daughter,
 ye shall gyue hys enherytaunce vnto hys
 brethren. If he haue no brethren, ye shall
 gyue hys enheritaunce vnto hys fathers
 brethren. If he haue no fathers brethren,
 ye shall gyue hys enherytaunce vnto hym,
 that is nexte to hym of hys kynred, and let
 hym possesse it. And thys shall be vnto the
 chyldren of Israel an ordinance, & a lawe,
 as the Lorde hath commaunded Moyses.

And the Lord sayd vnto Moyses: get the
 vp into thys mounte Abarim, and beholde,
 the land which I haue giuen vnto the chy-
 ldren of Israel. And when thou hast sene it,
 thou shalt be gathered vnto thy people al-
 so, as Aaton thy brother was gathered vn-
 to hys people. For ye were disobedyente vn-
 to my mouthe in the deserte of Sin, in the
 strepe of the congregacon that ye sancty-
 fied me not in the water before their eyes.
 That is the water of strepe in Cades in the
 wyldernesse

wildernesse of zin. And Moses spake vnto the Lord, saying: let the Lord God of the spirites of al fleshe, sette a manne ouer the congregaciō, which may go (a) in and out before them, and to leade them in and out that the congregacyon of the Lord be not as a flocke of shepe without a shepeheard. And the Lord sayed to Moses: take Josua the son of Nun, in whom ther is a spirite, and put thyne handes vpon him, and sette hym before Eleazer the prieste, and before all the congregacion, & gyue hym a charge in their syghte, And put of thy prayse vpon him, that all the company of the childre of Israel may heare. And he shal stand before Eleazer the priest, which shal axe counsell for him after the (b) iudgement of Urim before the Lord. And at the mouth of Eleazar shal both he & al þ childre of Israel & hym & al the congregaciō go in & out.

And Moses did as the Lord commaunded him, and he toke Josua, and sette hym before Eleazar the priest, and before al the congregacyon, and put hys handes vpon hym and gaue hym a charge, as the Lorde commaunded thowre the hand of Moses

The Notes

To go 'in & (a) he is sayd to go in and oute before the people, that gouerneth, teacheth, comforteth, & as the people. berth, and defendeth them. &c.

Judgement: (b) After the iudgement of Urim, that is after þ of Urim. iudgement of lyght. Loke Exod. xxviii.

It is verys lyke that in the Ephod was some
lyght

hygh tione, wherein the hygh priest looked, and sawe the wyll of the Lord, as appeareth by the story of Dauid.

The, xxvii. Chapter.

¶ What must be offered on euery feast daye.

AND the Lord spake vnto Moyses, saying: geue the children of Israel a charge and say vnto them, that thou take hede to offer vnto the offeringe of my breade in the sacryfice of swete sauoure, in hys due season. And say vnto the. This is the offeringe whiche ye shall offer vnto the Lord two lambes of a yere old without spotte, daye by daye to be a burnt offeringe perpetuallye. One Lamb thou shalt offer in the morning, and the other at eue. And therto the tenth parte of an Epha of flour for a meate offeringe mingled wpth beaten oyle, the fourthe parte of an Eyn: which is dayly offeringe, ordeyned in the mount Sinai vnto a swete sauoure in the sacryfice of the Lord. And the drinke offeringe of the same the.iiii. part of Eyn vnto one lambe, and poure the dryncke offeringe in the holy place, to be good drinke vnto the Lord. And the other lamb thou shalt offer at euen, wpth the meate offeringe, and the dryncke offeringe after the maner of the morning: a sacryfice of a swete sauour vnto the Lord. And on the Sabbath daye. ii. Lambes of a yere old a piece, and without spot, and two tenth deales of flour, for a meate offeringe mingled with oyle, and the
dryncke offeringe

Ceremonies

Numeri

dyngkoffryng therto. This is the burnt offryng of euery Saboth, besydes the dailie burnt offering, and hys dyngkeofferynge. And in the first daye of youre monethe, ye shall offer a burnt offering vnto the Lorde two yong bullockes, and a ramme, and seuen Lambes of a yere olde wpythout spot, and .iii. tenth deales of flour for a meat offering, myngled with oyle vnto one bullocke, and two tenth deales of flour for a meat offering myngled wpyth oyle vnto one ram. And euery more a tenth deale of flour myngled wpyth oyle, for a meat offering vnto one lambe. That is a burnt offering of a swete sauour in the sacrifice of the Lorde. And their dyngkoffrynges shall be halfe an Hin of wine vnto one bullocke, and $\frac{1}{3}$ third parte of an Hin of wine vnto a ram, and $\frac{1}{4}$ fourth parte of an Hin vnto a labe. This is the burnt offering of euery moneth thowout all the monethes of the yere, and one he gothe for a synoffryng vnto the Lorde, whych shall be offered with the dailie burnt offering and his dyngkeofferynge. And the xiiii. daye of the fyrste moneth shall be passeouer vnto the Lorde. And the xv. day of the same moneth shall be a feast, in which seuen daies menne muste eate unleuended bread. The xvi. daye shall be an holpe feast, so that ye shall do no maner of laborious worke therein. And ye shall offre a burnt offering vnto the lord two yong bullockes,

one

Exod. xii. c.
Leu. xxi. c. n.
Deu. xvi. c.

one ramme, and vii. lambes of a yere olde
wthout spot, and their meat offeringe of
floure mingled with oyle. iiii. tenth deales
vnto a bullocke, and two tenth deales vnto
a ram, & euermore one tenth deal to a lamb,
thorow out the. vii. lambes: & an he gotte for
a sinoffring to make an atonement for you.

And ye shal offer these, besyde the burnt
offring in the mornynge that is alway offe-
red. And after this maner ye shal offer tho-
rowout the. vii. dayes, the fode of the sacry-
fyce of a swete sauoure vnto the lord. And
it shalbe done beside the daily burntoffring
and his drinkeofferinge. And the seuenthe
day shalbe an holy feast vnto you, so that
ye shall do no laborious worke therein. And
the daye of y^e our first fruts, when ye bring
a new meat offering vnto the Lord in your
weekes shalbe an holpe feast, vnto you: so
that ye shal do no laborious worke there-
in. And ye shall offer a burnt offeringe of a
swete sauoure vnto the Lorde, two yong
bullockes, and a ram, and. vii. lambes of a
yere olde a piece, with their meat offerings
of floure mingled wth oyle. iiii. tenth deales
vnto a bullock two tenth deales to a ram,
& euermore one tenth deale vnto a lamb tho-
row out the. vii. lambes, and an he gotte to
make an attonement for you. And they ye
shal do besides the daily burnt offeringe, &
his meat offering: and they shalbe without
spot, wth their drinke offerings.

The. xxx. Chapter.

What

Ceremonies

Numeri

What must be offered the. viii. dayes
of the seventh moneth.

Leu. xlii. c.

And the first day of .vii. moneth shal
be an holy feast vnto you * & ye shall
do no laborious worke therein. It
shalbe a day of trumpet blowing vnto you.
And ye shal offer a burnt offering of a swete
sauour vnto the Lord: one yong bullocke
and one ram, and seuen lambes of a yere old
a pece that are pure. And their meat offeringes
of flour mingled wth oile. .iii. tenth
deales vnto the bullock, and two vnto the
ramme, and one tenth deale vnto one lamb
thorow the. vii. lambes. And an he gofe for
a sinne offering to make an attonement for
you, besyde .v. burnt offeringes of the moneth,
and his meat offering, & besyde the daye
burnt offering & his meat offering, & the drink
offeringes of the same: accordynge vnto the
maner of them for a sauoure of swetnes in
the sacrifice of the Lord.

Leu. xlii. c.
and. xlii. c.

W And the tenth day of that same seventh
moneth shalbe an holy feast vnto you, & ye
shal humble your soules and shal do no ma
ner worke therein. And ye shal offer a burnt
offering vnto the Lord of a swete sauoure
one bullocke, and a ram, and .vii. lambes of
a yere old a pece, withoute faute and theyr
meat offeringes of flour mingled wth oile
.iii. tenth deales to a bullocke, and two to a
ram, and alway a tenth deale vnto a lamb,
thorowout the. vii. lambes. And one he gofe
for a sin offering, besyde the syn offering of
attonment

attainment, and the daily burnt offering, & the meat and drinke offerings that long to the same. * And the .xv. day of the .vii. month shall be holy daye, and ye shall do no laborious worcke therein, and ye shall kepe a feast vnto the Lord of .vii. dayes long. And ye shall offer a burnt offering of a swete savor vnto the lord. .xiii. bullockes .ii. rammes and .xiiii. lambes, which are perelunges pure, with oil. .iii. tenth deales vnto euery one of the .xiii. bullockes .ii. tenth deales to eche of the rams, and one tenth deale vnto eche of the .xiiii. lambes. And one he gotte vnto a sin offering, beside the dayly burnt offering with hys meat and drinke offerings.

Leuit. xxiii. 6

And the second day .xii. yong bullockes, .ii. rams, and .xiii. perlung lambes without spot: & their meat offerings and drinke offerings vnto the bullockes, rammes and lambes accordynge to the number of them and after the maner. And an he gotte for a syn offering, besyde the dayly burnt offering and his meate and drinke offerings. And the .iii. day .xi. bullockes .ii. rams and .xiiii. perlung lambes without spot: and their meat & drinke offerings vnto the bullockes, rams & lambes, after the number of them, and accordynge to the maner. And an he gotte for a sin offering, beside the daily burnt offering, and his meat and drinke offerings.

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And the fourth daye ten bullockes, two rammes and .xiiii. lambes perelunges pure, and their meat and drinke offerings vnto the

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The bullockes, rammes & lambs, according to the number of the, and after the maner. And an he gotē for a sinneofferynge, beside the dayly burntofferyng and hys meat and drynkeofferynges. And the fift day .ij. bullockes, two rammes, & .iiii. lambes of one yeare olde a piece without spot. And theyr meat and drynkeofferynges vnto the bullockes rammes and lambes, according to the number of them and after the maner. And an he gotē for a synneofferynge, beside the dayly burntofferyng and his meat and drynkeofferynges. And the sixt daye, viii. bullockes two rammes, and .iiii. yearelynge lambes without spot. And their meat & drynkeofferynges vnto the bullockes, rammes and lambes, accordyng to the maner. And an he gotē for a synofferynge, besyde the dayly burntofferynge, and his meat and drynkeofferynges. And the seuenth day .vi. bullockes .ii. rammes, and .iiii. lambes, that are yerelynges & pure. And their meat & drynkeofferynges vnto the bullockes, rammes and lambes, accordyng to their number and to the maner. And an he gotē for a synofferyng, beside the dayly burntofferyng, & hys meat and drynkeofferynges.

And the eight day shalbe the conclusion of the feaste vnto you, and ye shall doo no maner laborious worcke therein. And ye shall offer a burntofferynge of a swete sauoure vnto the Lorde: one bullocke, one ramme, and seuen yerelynge lambes with

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Ceremonies.

Numeri

out spot. And the meate and dryncke offer-
rynges vnto the bullocke, ramme and lam-
bes, accordyng to theyr numbers, & accord-
yng to the maner. And an he gote for a sin
offryng, beside the daily burnt offering, &
hys meat & dryncke offerings.

These thynges ye shall do vnto the lord
in your feastes, beside your bowes and fre-
wyl offerrynges, in youre burnt offerrynges
meate offerrynges, drynke offerrynges and peace
offrynges. And Moses told the chyldren of
Israel, accordyng to al that the Lord com-
maunded him.

The .xxx. Chapter.

Of bowes whē they shal be kept & when not.

AND Moses spake vnto the heades
of the trybes of the chyldren of Is-
raell, sayinge: this is the thyng
whych the lord commaundeth. (a) If a mā
bowe vnto the Lorde or sweare an oth, and
bynde hys soule, he shal not go backe with
hys worke: but shall fulfil all that procea-
deth out of hys mouth.

If a damsell bow a bow vnto the lorde,
and bynde hyr selfe beyng in hyr fathers
house and vnmarped. If hyr father heare
hyr bowe, and bonde which she hath made
vpon hir soule, and holde hys peace therto
then all hir bowes and bondes, whiche she
hath made vpon hir soule shal stande in ef-
fecte. But and if hir father forbyd hyr the
same day, & he heareth it, none of hyr bow-
es nor bondes, which she hath made vpon hir
soule

Num. i.

Sanctuarpe Rumeri

Soule shall be of value, and the Lord shall
forgeue her, because her father forbade her.

If she had an husbände when she bowed
or pronounced ought oute of her lippes
wherwith she bound her soule, & her husband
heard it, and helde hys peace thereat the
same day he hearde it, then her bowes and
her bondes wherwpyth she bound her soule
shall stand in effecte. But and if her hus-
band forbade her the same day that he heard
it, then hath he made her vowe whiche
she had vpon her of none effecte, and that
also whiche she pronounced wpyth her lippes
wherwith she bound her soule, and þ Lord
shall forgeue her,

The vowe of a wyddow and of her that
is deuorced, & all that they haue bound their
soules wial shall stand in effecte with them.

If she bowed in her husbands house or
bound her soule wpyth an oth, & her husband
heard it and held his peace, and forbade her
not: then al her bowes & bondes wherwpyth
she bound her soule, shall stand. But if her
husband disanulled them þ same daye that
he heard them, then nothing that proceded
out of her lippes in bowes & bonds wher-
wpyth she bound her soule shall stand in ef-
fect: for her husbände hath loused the. And
the Lord shall forgeue her.

Dal bowes and othes that bynd to hum-
ble the soule, may her housbände stablyshe
or breake. But if her housbände holde hys
peace from one day vnto another, then he
stablysheth

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stablysheth al her bowes and bonds which she had vpon her, bicause he held his peace the same day that he heard them. And if he afterward breake them, he shall beare her sinne him selfe.

These are the ordynaunces, whych the Lord comaunded Moyses, betwene a man and hys wyfe, and betwene the father and his daughter, beyng a damsel in her fathers house.

The Notes.

If a man
vowe,

(a) This vowe here, is that whych a man maketh for a certen space, whether it be to faste or to chastise the body or any other thyng, as it is sayed Leuiti. vii. d. But marke thys alwaye, gentle reader, that as it was not lawefull for the Jewes to vowe the brykynge of gods comādemētes in any condicton, so was it not lawfull for the, nor is yet lawfull for vs, to bryke Gods commaundement for any vowes sake.

The xxxi. Chapter.

The Madianites & Balam are slaine, The pray was brought to Moyses and equallie deuyded. A present geuen of Israell because none of their men were slayne.

And the Lord spake vnto Moyses, sayinge: *auenge the childre of Israell of the Madyanites, and afterwarde bee gathered vnto thy people. And Moyses spake vnto the folke, sayinge: Harness some of you vnto warre, and lette them go vpon the Madyanites & auenge the Lord of the Madyanites. Ye shall sende vnto the war a thousand of euery trybe, thozow

Num. ii.

out

Num. xxv. d

Sanctuarie Numeri

out al the tribes of Israel. And there were taken out of the thousandes of Israel. xi. thousande prepared vnto warre, of euery tribe a thousand. And Moses sent them a thousand of euery tribe, wth Phinees the sonne of Eleazar the priest to warre, and the holy vessels and the trumpets to blow in hyr hande.

Joel. iii. c.

B * And they warred agaynst the Madianites: as the Lorde commaunded Moses: and slewe all the males And they slewe the kinges of Madian amonge the other that were slaine: Eui, Rekem, Zur, Hur, & Reba: spue kinges of Madian. And they slew Balaam the sonne of Beor with the sword. And the chyldren of Israell toke al the women of Madian prisoners and their chyldrene, and spoyled all theyr catelle, theyr substance and their goods. And they burnt all their cities wherin they dwelte, and all their castels wth fyre. And they tooke all the spoyles and all theyr coulde reache, both of men and beastes. And they broughte the captaynes and that whych they had taken and al the spoyle vnto Moses and Eleazar the priest and vnto þe cōpany of the chyldren of Israel, euen vnto the host, in þe fieldes of Moab by Jordan nye to Jericho.

A And Moses and Eleazar the priest and al the Lordes of the congregacion wente out of the host agaynst them. And Moses was angry wth the offycers of the host, with the captaynes ouer thousandes and o-

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Sanctuarpe Numeri

uer hundreds, whiche came from warre and
battel, and said vnto the: Haue ye saved
weme al pue; beholde* these caused schy- Nu. xvi. 32.
11. Pet. ii. 2.
dien of Isacell thorow* Balaam, to com-
mit trespace against the Lord, by the rescon
of Deor; & ther folowed a plague among the
congregation of the Lord. Nowe therfore
*See all the men chyldren and the women Iud. xxi. 4.
that haue lien w men fleshy: But al the we-
me children y haue not lien with men, kepe
aliue for pour selues. And lodge wpythout
the host seuen dayes al that haue kyled a-
ny person* and al that haue touched anye Num. xxi. 2.
dead bodi, & purify both pour selues & pour
pysoners the. iiii. dai and the. vii. And spyrn-
kle al pour raimentes and all that is made
of skynnes, and al woike of gotes herre,
and al thyngs made of wood.

And Eleazer the priest sayd vnto all the D
men of war which went out to batell: thys
is the ordinaunce of the law which the lord
commaunded Moyses: Gold, syluer, brasse,
pyron, tin and lead, and al that maye abyde
the fyre, ye shal make it go thorow the fyre
& then it is clene. Neuerthelesse, it shall be
sprinkled with spyrnklyng water. And all
that suffreth not the fire, ye shal make go
thorow the water. And washe pour clothes
the seuenth day, and then ye are clene. And
afterward come into the host.

And the lord spake vnto Moyses, saying:
take the summe of the pray that wastakē,
both of the women & of catel, thou & Elea-

zar the priest and the auncient heads of the congregacion. And deupde it into two partes, betwene them that toke the war vpon them and went out to battel and al þ congregaciō. And take a porcion vnto þ lord of the men of warre which wēt out to battel: one of fiue hūdzdred, of the womē and of the oxen and of the asses and of the shepe: and ye shal take of their haulke and geue it vnto Eleazar the prieste, an heauedofferyng vnto the Lorde. And of the halfe of the chyldren of Israel, take one of fiftty, of the wemen, of the oxen, of the asses and of the shepe, & of al maner of beastes, & geue them vnto the leuites which wait vpon the habitation of the Lord.

And Moyses and Eleazer the priest dpyd as the Lord commaunded Moyses. And the boty and the pray which the men of warre had caught was. vi. hūdzdred thousande and lxxv. thousand shepe: & lxxii. thousand oxen. lxxi. thousand asses: and. xxxii. thousand wemen that had lpen by no man.

And the halfe whypche was the parte of the that went out to war, was. ii. hundred thousande. and. xxxvii. thousand, and fyue hūdzdred shepe: And the Lordes parte of the shepe was. vi. hūdzdred and. lxxv. And the oxen were. xxxvi. thousande, of which þ Lordes parte was. lxxii. And the asses were. xxx. thousand and fyue hundred, of whypche the Lordes part was. lxi. And the wemen were xbi. thousande, of whiche the Lordes parte was

was. xxxii. soules. And Moyses gaue that summe whych was the lordes heaueoffring vnto Eleazar the priest: as the Lorde commaunded Moyses. And the other halfe of þ childre of Israel whiche Moyses separated from the menne of warre (that is to wete, the halfe that partapned vnto the *congre gaciō) was. iii. hūdzed thousand & xxxvii. thousand and fyue hūdzed thepe: & xxxvi. thousand open: and xxx. thousande asses & fyue hūdzed: & xvi. thousande women. And Moyses toke of thys halfe that partained vnto the chyl dren of Israel: one of every fyfte, both of the women and of the catel & gaue them vnto the Levites which wayted vpon the habitaciō of the Lord, as the lord comaunded Moyses. And the officers of thousands of the host, the capitaines ouer the thousands & the captaynes ouer þ hundreds came forth & said vnto Moyses: Thyseruauntes haue taken the summe of the mē of war, which were vnder oure hande, & there lacked, not one man of thē. We haue therefore brought a present vnto the Lord what every man found of Jewels of gold shepnes, bracelettes, rpnge, earpngs and spangles, too make attonemente for oure soules befoze the Lord.

And Moyses and Eleazar toke the gold of them: Jewels of al maner facions. And al the gold of the heaueoffringe of þ Lorde the capptaynes ouer thousands & hundreds was, xvi. thousand. vii. hundred and. l. sicles.

Sanctuarpe

Numeri

for the me of warre had spoyled, euerye ma
for him selfe. And Moyses & Eleazar þ priest
toke the gold of the captaines ouer þ thou
sands and ouer the hundzeds, and brought
it into the tabernacle of wptnesse: too be a
memoziall vnto the chylzen of Israell be
foze the Lorde.

The .xxii. Chapter.

TO Ruben and gad and to halfe the tribe
of Manasses, is promysed the possession, be
yond Jordan eastwarde, if they brynge thei
brethren into the land of promes.

The chylzen of Ruben and the chyl
zen of Gad, had an excedyng grete
multitude of catel: And whē thei saw
the land of Jazer and the lande of Balad
that it was an apte place for Cattell, they
came and spake vnto Moyses and Elea
zar the prieste and vnto the Lordes of the
congregacion, sayinge: The Land of Ata
roth and Dibon and Jazer, and Memrah
and Hesbon and Elealeh and Sabam and
Nebo and Beon, whych countrey the Lord
smote befoze the congregacpon of Israel:
is a land for cattel, and we thy seruauntes
haue catell wherfoze (said they) if we haue
found grace in thy syght, let thys lande be
geuen vnto thy seruauntes to possesse, and
brynge vs not ouer Iordane.

And Moyses sayed vnto the chylzene of
Gad of & Ruben: Shall your brethren go to
war & petary here? Wherfoze discourage ye
the hertes of the chylde of Israel for to go
ouer

Num xii. d

Sanctuarpe Numeri

ouer into the land which the Lord hath ge-
uen them *. Thys dyd your fathers, whē I
sent thē frō Cades barne to se þ land. And
they went vp euen vnto the ruer of Escol
and sawe the Lande, and dyscouraged the
hertes of the chyl dren of Israell, that they
shoulde not go into the land whych þ Lord
had geuen them.

And the Lord was wroth the same tyme **C**
and sware saying. * None of the men that **Ro. xlii. l**
came out of Egypte from twenty pere olde
and aboue, shal see the land which I sware
vnto Abraham, Isaac and Iacob, because
they haue not cōtinually folowed me, saue
Caleb the sonne of Iephune the Benesite
and Iosua the sōne of Nun, for they haue
folowed me cōtynually. And the Lorde
was angry wpth Israell, and made theym
wander in the wildernes .xl. pere, vntyll all
the generacyon that had done euell in the
syght of the Lord were consumed.

And behold, ye are rylen vp in poure fa-
thers steade, to the encrease of synfull men,
and to augment the fearse wrauth of þ Lord
too Israell warde. For if ye tourne a waye
from after him, he wil yet agayne leaue the
people in the wildernes, so shal ye destroy
al thys folke. And they went nere him, and **E**
sayd: we wyl buyld shepesholde heare for
our shepe and for oure catel, and cityes for
our chyl dren. But we our selues will go re-
by armed before the chyl dren of Israell, vn-
till we haue brought them vnto their place
And

The iourneis Numeri

And oure chyl dren shal dwell in the fenced cities, because of the inhabitants of þ land. And we wyl not retourne vnto oure houses, vntyl the children of Israel haue enherited: euery man hys enheritaunce. For we wyl not enheret wpyth them on ponder syde Jordan forward, because our enheritaunce is fallē to vs on this side Jordā eastwarde.

Nosu. l. c

And Moyses sayed vnto theym: * If ye wyl do this thyng, þ ye wyl go al harnessed before the Lord to warre, and wil go all of you in harnesse ouer Jordan before the lord vntyll he haue cast out hys enemyes before him: and vntyll the land be subdued before the lord, then ye shal retourne and be wpyth out sinne agaynst the Lord & agaynst Israel. **E**l, & this lād shal be your possession before the Lord. But and if ye wyl not do so, behold, ye synne agaynst the Lord: & be sure your synne wil synde you out. Buylde your ctytes for your children and fluds for your shepe, and se ye do that ye haue spokē, And the chyl dren of Gad and of Ruben spake vnto Moyses, saying: thy seruantes wyl do as my Lord commaundeth. Our chyl dren, our wiues, substance and all oure cattelle shal remayne here in the ctytes of Galaad. But * we thy seruantes wyl go al harnessed for the war vnto battel before the Lord as mi Lord hath said.

Nos. lii. e

F And Moyses commaunded Eleazar the prest: and Josua the sonne of Nun and auncient heades of the trybes of the chyl dren

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Sanctuarpe Numeri

dzien of Israel, and said vnto them : If the
chyl dren of Gad and Ruben wyl go wpyh
you ouer Jordan, al prepared to fight be-
foze the Lord then when the land is subdu-
ed vnto you geue, the the lande of Balaad
to possesse, but and if they wyl not go ouer
with you in harnesse, then they shall haue
theyr possessions among you in the land of
Canaan. And the chyl dren of Gad & Ruben,
answered, saying: þ which the Lorde hath
said vnto thy seruantes we wyl do*. We Josu. xxi. 9
wyl go harnessed befoze the Lord into the
land of Canaan, and the possession of our en-
heritaunce shall be on this side Jordan.

And Moyses gaue vnto the chyl dren of
Gad & of Ruben and vnto haulfe the trybe **B**
of Manasse the sone of Joseph, the kingdō
of Sehon king of the Amozites, & the kyng-
dome of Og king of Basan, the land that
longed vnto the cities thereof in the costes
of the court round about the. And chyl dren of
Gad built Didon, Ataroth, Aroel, Atroth,
Sopha, Jaser, Hegabea, Bethuimra and
Betharan fered cities, and they buylt fol-
des for þ shepe. And the chyl dren of Ruben
buylt Hesbon, Eleale, Iriathaym, Nebo,
Baal Meon, and turned theyr names and
Sybama also and gaue names vnto the ci-
ties which they built.

And the 4 chyl dren of Machir the sonne **Gen. xv. 9**
of Manasse went to Balaad & Ioke it, and
put oute the Amozytes that were therein.
And Moyses gaue Balaad vnto Machyr
the

The iourneis Numeri

Deut. iii. b. the sonne of Manasse, and he dwelt therein.
 And * Jahir the sonne of Manasse, wēt and
 toke the smal townes thereof, & called the
 the townes of Jair. And Robah wēt and
 toke Kenath w the towns longing therto
 and called it Robah after his owne name.

The xxxiii. Chapter,

The iourneies and depa-tyngs frō place
 to place of Israel are nōbyed. They are com-
 maunded to kille the Cananites.

These are the iournepes of the chyldre
 of Israel which went out of the land of
 Egypt with theyr armies vnder Mo-
 ses and Aaron. And Moles & tot their go-
 inge oute by their iournepes at the com-
 maundement of the lord: euē these are the
 iournepes of theyr goyng out. The chyldre
 of Israel * departed frō Rahemes the .xv.
 day of the first moneth, on the morow after
 * Pascheouer and wēt out wpth an hye hād
 in the sight of al Egypt, whyle the Egyp-
 cians buried al their first borne whiche the
 Lord had smitten among them. And vpon
 theyr Gods also the Lorde dpyd execucion
 And the chyldren of Israel remoued from
 Rahemes and ppyched in Socoth.

Erod. xii. f. And they departed from * Socoth & ppy-
Erod. xii. b. ched in their tentes in Ethan, whypche is
 in the edge of the wyldernesse. And they re-
 moued from Ethan, & tour ned vnto the en-
Erod. xiii. a tryng of * Hiroth which is before Baal ze-
 phon, & ppyched before Migdoll. And they
Erod. xiii. z. departed from before Hiroth and * wente
 thozow

the iourneis

Numeri

thow the myds of the sea into the wpl-
dernes, and wēt.iii. dapes iournepe in the
wildernesse of Etham and pytched in Ma-
rah. And they remoued from Marahe and
wēt vnto *Elim wher were. xii. fountains **Exod. xv. d.**
& lxx. palmetrees, and they pytched there.

And they remoued from Elym & lay fast
by the red sea. And they remoued from the
red sea and lay in the *wpldernesse of Sin **Exo. xvi. a.**
And they toke their iourney out of the wpl-
dernesse of Sin, and set vp their tentes in
Daphka. And they departed fro Daphka,
& lay in Alus. And they remoued from A-
lus, and lay at *Raphedim, where was no
water for þ people to drynke. And they de-
parted from Raphedym, and pytched in
the *wpldernes of Sinai. **Exo. xvii. a.**

And they remoued from the desert of Si-
nai, and loged at the *graues of Iust, And
they depatted from the sepulchre of Iuste
and lay at *Bazeroth. And they departed
from Bazeroth, and pytched in Aythma,
And departed from Aythma & pytched at
Rimon Parez. And they departed fro Rymon
Parez, and pytched in Libna. And
they remoued from Lpbna, and pytched at
Kissa. And they iourneied from Kissa, and
pytched in Rehelatha. And they wente
from Rehelatha, & pytched in mount So-
pher. And they remoued from mounte So-
pher & laye in Barada. And they remoued
from Barada and pytched in Makeloth
And they remoued from Makeloth, and
laye

The iourneis Numeri

lai at Thahath, & they departed from Thahath & pitched at Tharah. And they removed fro Tharah, & pitched in Mithca. And thei wet fro Mithca, an lodged in Basmona. And they departed from Basmona, lai at Moseroth. And they departed from Moseroth, and pitched in Bane Jokā. An they removed fro Bane Jekan, and lay at Hozgadgad. And thei went from Hozgadgad, & pptched in Jathhatha. And they removed from Jathhatha. And laye at Abzona. And they departed from Abzona, and lay at Ezien gaber. And they removed fro Ezien Gaber and pitched in the^{re} wpldernesse of Syn, whyche is Lades. And they removed fro Lades, and pitched in mount Hoz in the edge of the lād of Edō*. And Aarō the prieste went by to into mount Hoz at the commādemente of the Lorde and dyed there, even in the forttyeth pere, after the chyl dren of Israell were come out of the land of Egypt, & in the first day of the fyrst moneth. And Aarō was an hundred and xxxiii. pere olde when he died in mount Hoz. And kinge Erad the Canaanite which dwelt in the southe syde of the land of Canaan, heard that the chyl dren of Israell came.

Numeri. xi. a

¶

Numeri. xi. b
De. xxxii. g.

Numeri. xxi. b.

And they departed from* mount Hoz, & pitched in zalmona. And they departed fro zalmona, and pptched in Jhimon, & they departed from Jhimō, and pptched in Daboth, and they departed from Daboth, and pitched in Jehabarin in the borders of Moab

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¶ And they departed from *Jehabarium. Nu. xli. s
 & pitched in Dibon Gad. And they remo-
 ued from Dybon Gad, & lay in Almon Di-
 blathama. And they remoued from Almon
 Diblathama, & pitched in ¶ mountaines of
 Abarim befoze Rabo. And they departed,
 fro the moūtaines of Abarim, and pytched
 in the feldes of Moab faste by Iordan nye
 to Iericho. And they pitched vpon Iordan,
 from Beth Haelmoth vnto the playne of
 Abelsatim in the fieldes of Moab.

¶ And the Lorde spake vnto Moses in the
 feldes of Moab by Iordan nye vnto Ier-
 cho, saying: Speke vnto the childre of Isra-
 el, and sape vnto them: when ye are come o-
 ver Iordā into the land of Canaan, se that
 ye dyspue out al the enhabyters of the lande
 befoze you, and destrope they? *chappelle s
 and all their Images of Metel, and plucke
 downe all they? alters buylt on hyls: And
 possesse the lande and dwelle therein, for I
 haue geue you the land to enioye it. And ye
 shall deupde the enheritance of the lāde by
 lot amonge your kynreds, and geue to the
 mo, the more enheritance, and to the fewer
 the les enheritaūce. And your enherptaūce
 shall be in the trybes of your fathers, in the
 place wher euery mans lot falleth.

¶ But and if ye wyll not dyspue out the in-
 habytters of the lande befoze you, the those
 whiche ye let remaine of them, shall be (a)
 thornes in your eyes & darts in your sydes,
 & shall vex you in ¶ land wherein ye dwell.

¶ Moreover

* After the
 Chal. Rab.
 Salo. & Ra
 Abz. graued
 paupnge
 stones.

The iourneis Numeri

Moreover it wil come to passe, þ I shall do vnto you, as I thought to do vnto them.

The Notes.

(a) Thorns in your eyes & darts in your sides, þ is they shalbe your rod, scourge & vndoars.

The. xxxiii. Chapter.

The coastes and borders of the land of promise. Certain are assigned to deuyde the land.

a

And the Lord spake vnto Moses, say ynge: commaunde the chyldrenne of Israell, and saye vnto theym: when ye come into the Lande of Canaan, this is the Lande that shal fal vnto youre enheritaunce, the lande of Canaan wpth all her coastes. And your southe quarter shalbe frome the wyldernesse of Syn a longe by the cost of Edom, so that your south quarter shalbe fro the side of þ salt easte warde, and shal fet a compasse fro the southe vp to Acrabin, and reach to zinna. And it shall goo out on þ southside of Cades Barne, and go out also at Bazar Adar, & go a lōg to Azmō And shall fet a compasse from Azmon vnto the riuer of Egypt, & shal go out at the sea.

Iosa. xv. aii

B And your west quarter shalbe the greaſe sea, whych cost shalbe your west coast. And this shalbe your north quarter: ye shal compasse fro the great sea vnto mount Hor. And fro mount Hor, ye shal cōpas & go vnto Be math, & the end of þ coste shalbe at zedada, and the coste shal reach out to ziphon & goo out to ziphon and go out at Bazar and E nan. And thys shalbe your north quarter.

And

And you shal compasse your east quarter
from Hazur euen to Saphā. And the coaste
shall go downe from Sapham in Ribla on
the easste syde of Ain. And then descend and
goe oute at the syde of the sea of Cenereth
eastwarde. And then go downe a longe by
Jordan, and leue at the salte sea. And thys
shall be your lande wpth all the costs ther-
of rounde about.

And Moses commaunded the chyldre of
Israell, sayinge, thys is the lande whych
ye shall enherette by lotte, and whych the
Lord commaunded to geue vnto .ix. trybes
an halfe * for the tribe of 1 chyldre of Ru-
ben haue receiued, in the households of theyr
fathers, and the tribe of the chyldre of Gad
in theyr fathers households, a half the tribe
of Manasse, haue receyued their enheri-
taunce, that is to wete two trybes and an
halfe haue receyued their enherptaunce, on
the other syde of Jordan by Iericho East-
ward, towarde the sonne rysyng.

And the Lord spake to Moses, sayinge:
These are the names of the men, whych
shal deuide you the lande to enheret, Elea-
zar the prieste, & * Josua the son of Nun,
And ye shal take also a Lord of every trybe
to deuyde the land, whose names are these
In the tribe of Iuda, Caleb the sone of Je-
phune. And in the trybe of the chyldren of
Simeon. Semuell the sonne of Amud, &
in the tribe of Beniamin, Elidad the sonne
of Ailon. And in the trybe of the chyldre of

Sanctuary

Nomeri

Dan the, Lord bucki the sonne of Jagly.
 And amonge the children of Joseph: in the
 tribe of the childre of Manasse, the lord Ma-
 nuel the sone of Ephod. And in the tribe of
 the childre of Ephraim, the lord Camel the
 sone of Siphthā. And in the tribe of the sons
 of Zabulon, the lord Elizaphā the sonne of
 Pharnach. And in the tribe of the childre of
 Issachar, the Lord Balchiel the sonne of A-
 sa. And in the tribe of the sones of Aser, the
 lord Ahihud the sonne of Salome. And in the
 tribe of the children of Rephthali, the lord
 Beda. And the sonne of Amnihad. These are
 they whiche the Lord commaunded to de-
 uide the enheritance vnto the children of
 Israel, in the land of Canaan.

The .xxv. Chapter.

¶ Vnto the Leuites must be geuen cyties and
 suburbes. The cyties of refuge or sanctua-
 ries. The law of manquelling. For one mā
 wittenelle that no man be condemned.

And the lord spake vnto Moses in the
 fieldes of Moab by Iordan ouer a-
 gainst Jericho sayinge: cōmand the
 childrene of Israel, that they geue vnto
 the Leuites of the inheritaunce of theyr
 possession: & cyties to dwell in. And ye shal
 geue also vnto the cyties of the Leuites,
 suburbes rounde aboute them. The cyties
 shal be for them to dwell in, & the suburbes
 for their catell, possessiō & al maner beastes
 of theirs. And the suburbes of the cyties
 which ye shal geue vnto the Leuites shal reach
 from

Sanctuary

Numeri

From the wal of the ctyt outward, a thousand cubytes rounde aboute. And ye shall measure wythoute the ctyt, & make the vtmost border of the east syde: two thousande cubytes. And the vtmost border of the south syde: two thousand cubites. And the vtmost border of the west syde: two thousande cubytes: and the vtmost border of the North syde, two thousande cubytes also, and the ctyt shall be in the myddes. And these shall be the suburbs of their cities.

And amonge the ctytes whych ye shall geue vnto the Leuites, there shall be sixe ctytes of fraunches which ye shall geue to that intent þ he which killeth, may flie thither. And to the ye shall ad. xli. cities mo: so that al the cities which ye shall geue the Leuites shall be. xlviii. with their suburbs. And of the cities which he shall geue oute of the possessions of the children of Israel, ye shall geue many out of their possessions that haue much, and few out of their possessions that haue litle: so that euerye tribe shall geue of his cities vnto the Leuites, according to þ inheritaunce which he enhereteth.

And the Lord spake vnto Moyses, saying speake vnto the chyldren of Israel and sai vnto them: *when ye become ouer Jordan into the land of Canaā, ye shall build cities whych shall be priueleged townes for you: þ he which sleeth a mā vnwars may flie thither. And the cities shall be to flee fro the executer of blud, that he which killed dye not.

W
Josa. x. a.

Deu. xii. a.
Josa. x. a.

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Sanctuary

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until he stande before the congregacion for iudgment. And of these. vi. free cotypes whiche ye shall geue. iii. ye shall geue on this syde Jordan and. iii. in the lande of Canaan. And these sixe free cotypes shall be for the chyliden of Israell and for the strager and for him that dwelleth among pou, that al they which kill any personne vnwares, inape flee thither.

If any man smite another with a wep of yro that he dye, then he is a murtherer and shall dye for it. If he smite him wth a thrompge stone that he dye therewith, the he shall dye: for he is a murtherer and shall be slayne therfore. If he smyte him with a hand weapon of wod that he die therewith then he shall dye for he is a murtherer and shall be slayne therfore.

De. x. 1. The iustyce of bloude shall see the murtherer, as soone as he fyndeth him: If he thrust at him of hate, or howle at hym w laing of wait & he die, or smit him with hys had of enuy & he die, he & smot him shall die, for he is a murtherer. The iustice of bloude shall see him, as sone as he fyndeth him.

But and if he pushed hym by chaunce & not of hate or casse at him with any maner of thyng and not of laing of wait: or cast any maner of stone at hym that he die therewith, and sawe him not: And he cast it vpon hym and he dye, but was not hys ennemye nether sought him any harme: Then & congregacio shall iudge betwene the deat, and the

the executer of bloude in suche cases. And the congregaciō shal deliuer the deat out of þ hand of the iudge of bloude, & shal restore hym agayne to the fraunchised city, whether he was fled. And he shall byde there vnto the death of the hie priest which was appointed wth holy oyle. Iosue. xx. 6.

But and if he came wthout the borders of his privileged city whether he was fled if the auenger of blood find him wthout the borders of his fre towne, he shal sle the murtherer and be gyltles, because he shuld haue byden in his fre towne, vntil the deeth of the hie priest, and after the death of the hie priest, he shal retourne agayn vnto the land of his possessiō. And thys shalbe an ordinance and a law vnto pou, among your chyldren after pou in al your habitacions.

Whosoever sleith, shall be slayne at the mouth of witnesses. * For one witness shal not answer against one person to put him to death, whosoever ye shal take none amēdes for the lpe of the murtherer whych is worthy to dye. But he shalbe put to death also ye shal take noue attonemēt for hym that is fled to a fre city, that he should com agayne and dwelle in the land before the death of the hie priest. And se that ye pollute not the land whych ye are in, for blood defyleth the lande. And the land can none otherwyle be clesed of the bloude that is shed therein, but by the bloude of him that shed it. Defile not therefore the land wh-

* For one
mans wite
nes oughte
no man to
be condēd

Sanctuarie

Numeri

the pe inhabyte, and in the myds of whych
I also dwel among the chyldren of Israell.

The xxxvi. Chapter.

CAn order to the maryage of the daughters
of selaphead. One of the trybes maye not
marrye wyth an other: but euerye one muste
take him a wyfe of hys owne trybe.

And the auncient heades of the chil-
dren of Galaad the sonne of Machir
the sonne of Manasse of the kindred
of the chyldren of Joseph came forth and
spake before Moses & the princes whych
were auncient heades amonge the chyldren

Num. xxxvi. f. of Israell, and sayed: **The** Lorde com-
maunded my Lorde to gyue the lande to
enherit by lotte to the chyldren of Israell.

Num. xxxvi. a And then my Lorde commaunded in the
name of the Lord to geue the enheritaunce

B of *selaphead our brother vnto his daugh-
ters. Nowe when any of the sonnes of the
trybes of Israell take them to wpues, the
shall their enheritaunce be takē from the
enheritaunce of our fathers, and shalbe put
to the enheritaunce of the tribe in whiche
they are, and shalbe taken from the lott of
our enheritaunce. And when the yere of iube-
lye commeth vnto the chyldren of Israell,
the shal their enheritaunce be put vnto the
enheritaunce of the tribe wherin they are & so
shal their enheritaunce be takē away fro the
enheritaunce of the tribe of their fathers.

E And Moses commaunded the chyldren
of Israel at the month of the lord, saying:
the

the trybe of the chyldren of Iosephe haue
 sayde well. Thys therfore doth the Lord
 commaunde the daughters of zelaphead,
 sayinge: * let them be wyues to who they
 them selfe thynke beste, but in the kynred
 of the trybe of theyr father shal they mary
 that the enherytaunce of the chyldre of Is-
 raell role not from trybe to tribe. But that
 the chyldren of Israell maye abyde, euery
 man in the enherptance of the trybe of his
 fathers. And euery daughter that posses-
 seth a nyte enherptauce amōg the tribs of
 the chyldre of Israel, shalbe wyfe vnto one
 of the kynred of the tribe of her father, that
 the chyldre of Israel may enioy euery mā þ
 enheritāce of his father, & that þ heritāce
 go not from one tribe to another: but that
 the tribes of the chyldre of Israel, maye a-
 bide euery mā in his owne enherptance.

And as the Lord commaunded Moyses
 euen so dyd the daughters of zelaphead:
 Mahela, Tirza, Hagla, Miltha and Noa
 & were maried vnto their fathers bzothers
 sonnes, of the kynred of the chyldre of Ma-
 nasse the sonne of Iosephe: & so they had
 their enheritance in the tribe of the kynred
 of their father. These are the commaundes
 mēt's & laws which the Lord commaunded
 thorow Moyses vnto the chyldre of Israel
 in the fieldes of Moab vpon Iordane ne
 vnto Iericho.

¶ The ende of the.iiii.
 boke of Moyses.

Tob. bill. d

D

A prologe in to the fyfte boke of Moyses called Deu- teronompe.



Hys is a booke
woorthy to be red
booth the daye and
Nyghte and ne-
uer to be oute of
handes. For it
is the most exel-
lent of all the bo-
kes of Moyses.
It is easye also
and lyghte, and a
verye pure Gos-
pelle: that is to

wete, a preachynge of faith and loue: deducynge
the loue to God oure of faith, and loue of a mā
neyghboure oute of the loue of God. Herein
also thou mapst lerne ryght meditation or con-
templacion, whyche is nothyng els saue p cal-
lynge to minde and a repeatynge in the herte of
the gloriouse and wonderfull deades of God
and of hys terrible handelynge of hys ennemyes
and merciful entreatynge of the p come when he
calleth them wiche thyng thys boke doth and
almost nothyng els.

In the .i. ii. first chapters, he reherseih the be-
nefites of God done vnto them, to prouoke the
to loue, and hys myghtye deades done aboue all
naturall power and beyonde al naturall capa-
cete of sayth, that they myght be leas god trust

in hym
hear let
enemye
ence an
tame an
she al m
ly to b
whom
power
they m
feare o
would
our, if
at rpo
More
noz ta
bat to
bjaun
chylde
ware
thcyn
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byou
bjaun
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bja b
F
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tes

The prologe.

in hym and in hys strengthe. And chrydye here
hearseth the fyerre Plages of God vppon hys
enemys and on them whiche thozowe impacys
ence and vnbeliefe fell frome hym: partelye to
tame and abate the appetytes of the flēme whys
che alway fight agaynst the spirite, and partes
ly to bzidle the wilde raginge lusts of theim in
whom was no spirite: þ though they hadde no
power to do good of loue, yet at the leaste were
they shoulde absteyne from outwarde euyl for
feare of wyathe and cruell vengauce whychē
shoulde fall vpon them and woxlye fynde theim
out, if they caste vppe goddes noxter and runne
at ryote beyonde hys lawes and ordynaunces.
Whozouer he chargeth them to put nought to,
not take ought awaye from Goddes wordes,
but to be dyligēte onely to kepe the in remem
braunce and in the hearte, and too teache theyre
chyldeyne, for feare of forgettyng. And too be
ware ether of mahynge magery or of bowynge
theym selues vnto Images sayinge: Ye sawe
no image when God spake vnto you, but heard
a voyce onely, and that voyce keepe, and theres
vnto cleaue, for it is your lyfe, and it shall save
you. And finallye if (as the frailtye of all fleche
is) they shal haue fallen from God, and he haue
broughte them into trouble, aduersitie, and cō
braunce, and al necessary, yet if they repēte and
turne, he promyseth them that God shall remem
ber his mercy and receyue them to grace agayne

In the fift he repeteth the x. commaundemen
tes and that they myghte se a cause to doo theim
of loue, he byddeth theym remembze that they
were bounde in Egypt and how God deliuered
them wpyth a myghtye hande and a stretched out
arm to serue him and to kepe hys cōmaundemen
tes: as Paul sayeth that we are boughte wpyth

Chrystes

The Prologe.

Christes bloude, and therefore are his seruantes and not our own, and oughte to seke his wil and honoure only, and to loue and serue one another for his sake.

In the fyrste he setteth oute the fountayne of all commaundementes: that is, that they beleue howe that there is but one God that doeth all, and therefore oughte onely to be loued wyth all the herte, all the soule, and all the myghte. For loue onely is the fulfillingge of the commaundementes, as Paul also sayth vnto the Romanes and Galatians likewise. He warneth them also that they forget not the commaundments, but to teach the theyr childzen and to shew theyr childzen also howe God deliuered them oute of the bondage of the Egyptians to serue him and his commaundementes, that the childzen mighte be a cause to worke of loue, lyke wyse.

The seuenth, is altogether of sayth, he removeth all occasions that myght wythdrawe them from the sayth, and pulleth them also from all confidence in them selues, and strereth them vp so trust in God boldly, and onely.

At the eyght chapter, thou seest howe that the cause of al temptacyon is, that a man myghte be his owne hert. For when I am broughte into that extremitie that I must either suffer or forsake god, than I that feeke howe myche I beleue and trust in hym, and howe much I loue hym. In like maner if my brother do me euill for my good then if I loue hym when ther is no cause in hym I see that my loue was of god, & even so if I then hate hym, I fele and perceyue that my loue was but worldly. And finallye he strereth them to the sayth and loue of god, and dryeth them from all confidence of theyr owne selues.

In the ninth also, he moueth the vnto faith and

The prologe.

and to put theyr trust in God, and draweth them
frome confydence of them selues by reher syng
all the wyckednesse whyche they had wrought
frome the fyrste daye he knewe them vnto that
same daye. And in the ende he recapiteth howe
he conuired God in Horeb and ouercame hym
wth prayer, where thou maist learn the ryght
manner to praye.

In the tenth he rekeneth vpp the pith of all
lawes and the keepynge of the law in the harte:
whyche is too feare God, loue and serue hym.
wth all theyr harte, soule and myghte and kepe
hys commaundementes of loue. And he sheweth
a reason whye they should that doo: euen be-
cause God is Lord of heauen and erth and hath
also done all for them of hys owne goodnesse
wthoute theyr deseruynge. And then out of the
loue vnto God, he bringeth the loue vnto a mans
neighbour, sayynge: God is Lord aboue all
hopeth and loueth all hys seruantes indyffe-
rentlye, as well the poore feble and the straun-
ger as the ryche and myghtye, and therfore wyl
that we loue the poore and the stranger. And
he addeth a cause, for ye were strangers and
God deliuered you and hath broughte you vnto
a lande where ye be at home. Loue the straun-
ger therfore for hys sake.

In the .xi. he exhorteith the ym too loue and
feare God, and reherseth the terrible deedes of
God vppon hys enuynes, and on them that re-
belled agaynst hym. And he testifyeth vnto the
bothe what wyl folowe if they loue and feare
God. And what also if they despise hym & brake
his commaundementes.

In the .xii. he commaundeth to put out of
way all that myghte be an occasiō to hurte the
faythe, and forbiddeth to doo ought after their
owne

The Prologe.

owne myndes, or to alter the worde of God.

In the. xiii. he forbiddeth to herke vnto ought faue vnto gods word: no though he which con-
felerh cōtrary shuld come with miracle, as paul
doth vnto the Galathians,

In the. xiiii. the beastes are forbydden, part
lye for the unclennesse of them, and partelye to
cause hate betwene the heathen and them, that
they haue no cōmynsacion together, in that one
abhorreth what the other eateth, vnto thes. xv.
Chapter al pertayns vnto faith and loue chie-
lye. And in thes. xv. he begynneth to entreate
more speciallye of thinges pertaynyng vnto
the common wealthe and equitye and exhorteth
vnto the loue of a mans neyghboure. And in the
xvi. amonge other he forgetteth not the same.
And in the. xvii. he entreterh of right and equitt
chieflye, in so much that when he looketh vnto
faith and vnto the punishmēt of idolaters, he
yet endeth in a lawe of loue and equitie: forbyd-
dyng to condemne anie man vnder les then two
wytnesses at the laste and commaundeth to
byng the trespassers vnto the open gate of the
crite where al men goo in and out, that al men
myght heare the cause and se that he hadde but
ryghte. But the pope hath found a better way
euen to appose hym wpythout any accuser, and
that secretlye, that no man knowe whether hee
haue righte or no, either he at his articles or an-
swere: for feare leaste the people shoulde seke
whether it were so or no.

In the. xviii. he forbiddeth al false & deail like
craftes that hurt true faith. And ouer because
the people could not heare the voyce of þe lawe
spoken to the in fyre, he promiset the another
prophet to byng the better tidings which was
spoken of Christ our sauoure.

The Biologe

The. xix. and so forth vnto the end of the. xxviii.
is almost altogether of loue vnto our neighbours
and of laws of equitie, and honesty with none
and then a respect vnto saythe.

The. xxviii. is a terrible chapter & to be trem-
bled at: A christe mans heart mighte wel beride
for sorowe at the readinge of it, for feare of the
wyath that is lyke to come vpon vs accordyng
vnto al the curles which thou there readeest. For
accordyng vnto these curles hath God deale
wyth all nations, after they were fallen into
abominacions, of blyndenes.

The. xxix. is lyke terrible, wyth a godly les-
son in the end that we shuld leaue serching of gods
secretes and gyue dyligence to walk accordyng
to þe hath opened vnto vs. For the keepyng
of the commaundementes of God teacheth wyl-
dome as thou mayste see in the same Chapter
wher Moyses sayeth, kepe the commaun-

dementes, that ye maye vnderstande

what ye ought to do. But to searche

Goddess secretes blyndeth a man

as it wel proued by the swar-

mies of oure sophysters,

whose wylde bores

are now whē

we looke in the scripatures,

founde but full of

folly & enuie.



The fyfthe boke of Moſes called Deuteronomium.

The fyrſte Chapter.

A booke reherſelle of thyngs done before
from the ptychynge at Bozeb vntil they came
to Lades harn.



Deſe be the wordes which Moſes ſpake vnto al Iſrael on the other ſide Iordan in the wyl-derneſſe and in the felde by the red ſea, betweene Iſharan & Thophell, Laban, Hazereth, and

Diſahab. xi. daies iourny from Bozeb vnto Lades harn, by the waye that leadeth to mount Seir. And it happened the fyrſt daye of the .xi. moneth in the .xl. yere that Moſes ſpake to the chyldren of Iſrael accordyng vnto al that the Lord had geuen him in commaundemente vnto them after that he had ſmytten Sehon the kyng of the Amorites whych dwelt in Heſbon & Og kyng of Baſan, which dwelt at Aſthoroth in Edom.
On the other ſide Iordan in the land of Moab

Num. xxi. c.

Moab. Moſes began to declare thys lawe ſayinge: the Lord our God ſpake vnto vs in Horeb, ſayinge: ye haue dwelt long ynoughe in this mounte: departe therefore and take your iourne and goo vnto the hylles of the Amozites, and vnto all places nye there vnto the ſouth and vnto the ſea ſyde of the lande of Canaan, and vnto Libanon, euen vnto the great riuer Ephrates Behold, I haue ſet the lande befoze you, goin therfoze & poſſeſſe the land which the lord ſware vnto your fathers, Abraham, Iſaac and Iacob to geue vnto them and they ſeede after them.

Moſes, and
Sinai are
both one.

And I ſayd vnto you the ſame ſeaſon: I am not hable to beare my ſelfe alone. For the Lord your God hath multiplied you ſo that ye are this day as the ſterres of heauen in numbze (the Lord God of your fathers make you a thouſande tymes ſo manye mo as ye are, and bleſſe you as he hath promyſed you) howe, ſayde I) can I my ſelfe alone bere the accumbzance, charge & ſtrife that is amongs you: bypnye therfoze men of wiſdome and of vnderſtanding and of experience, knowne among your trybes that I may make the rulers ouer you, And ye answered me & ſaid, p which y haſt ſpoken is good to be done. And the I toke the heades of your tribes, men of wiſedō & experience, & made the rulers ouer you: capitains ouer thouſands, and ouer hundreds, ouer fifty, & ouer .x. & officers amōg your tribes.

Exo. xviii. 5

And

Judges. **A** And I charged your Judges the same tyme, saying: hear your bretheren; & iudge ryghteously betwene euerie man and hyr brother and the stranger that is with hym. Se ye knowe no mans personage in iudgemente, but heare the small as well as the greate, and bee a rayde of noo manne, for the iudgemente is Goddes. And the cause that is to hard for you, bring vnto me, and I wyl heare it. And I commaunded you the same season all thynges whiche ye shulde doo. And then we departed from Horeb, and walcked thorowe all that greate and terribble wyldernesse as ye haue sene along by the waye that leadeth vnto the hilles of the Amontes, as the Lorde our God commaunded vs, and came to Cades Barn. And there I said vnto you: Ye are come vnto the hilles of the Ammonites which the lord our God doth geue vs.

Leu. xix. 15.
Exo. xxi. 1.
Eccl. xlii. 1.

D Beholde, the Lorde thy God hath sette the lande before, go vp and conquere it, as the Lorde God of thy fathers sayth vnto the: feare not neyther be discouraged. And then ye came vnto me euery one, and saide Let vs send men before vs, to insearch out the land, and to bring vs woorde againe, boothe what waye we shall goo by, and vnto what ctytes we shall come. And the saying pleased me well, and I toke twelue men of you, of euery trybe one. And they departed and wente by into the hyghe countrey, and came vnto the ryuer Escolle, and

serched

The lawe. Deuteronomy.

stretcht it oute, and toke of the fruite of the land in theyr handes, and brought it down vnto vs: and brought vs word agayne and said: It is a good land which the Lord our God dothe geue vs.

Notwithstanding ye wold not consent to goo vp, but were disobediente vnto the mouth of Lord your God, and murmured in your tentes, and sayd: because the Lord hateth vs, therfore he hath brought vs out of the lande of Egypte, too delpueer vs into the hands of the Amorites, and to destroy vs. Howe shal we goo vp? Our brethren haue discouraged our herts, saying: The people is greater and taller then we, and the cities are great, and walled, euen vnto heauen, moreover we haue scene the sonnes of the Enakims there.

And I said vnto you: dzed not, nether be afraid of them. The Lord your God which goeth before you, he shal fight for you according to al that he did vnto you in Egypt, before your eyes in the wilderness, as thou hast scene how the Lord thy God bare the as a man shuld beare his sonne thorowe oute all the waye whych he haue gone, tyme ye came vnto this place. And yet for al this, ye do not beleue the Lord your God, whych goeth the waye before you, too serche you oute a place too pitch the your tentes, in the euening, that ye might see what waye to go, and in a cloude by daye.

And the Lord heard the voyce of your wordes.

Mo. i.

wordes.

Preceptes. Deuteronomy

Num. xiii. b

A

woordes, and was wroothe and sware,
sayinge: there shal not one of these menne
of thysfrowarde generacion se that good
lande which I sware to geue vnto your fa-
thers, saue Caleb the sonne of Iosaphunge
shall se it, and to him will I geue the lande
whiche he hath walked in, and to his chy-
dren because he hath continuallye folow-
ed the Lorde. Likewyse the Lorde was an-
grye wpth me: for your sakes, sayinge: thou
also shalt not goo in thither. But Iosua
the Sonne of Nun, whiche standeth be-
fore the, he shall go in thither. Bolden him
therefore for he shall deuyde the herptage
vnto Israell.

Num. xiii. c.

B

Moreover your chyl drene whychere
sayde shoulde be a praye, and your sonnes
whycher knowe neyther good nor bad thys
day, they shall go in thither, and vnto them
I will geue it, and they shall enioye it.
But as for you, turne backe and take your
iourney into the wildernes: euen the waye
to the redde sea. Then ye answered & sayde
vnto me: We haue sinned against the lord
we wil goo vp and fight, accordinge to all
that the Lord our God commaunded vs.
And when ye had gyde on euery manne in
weapons of war, and were redde to goo vp
into the hilles, the Lord sayd vnto me: say
vnto the, se ye go not vp, and that ye fight
not, for I am not among you: lest ye be scour-
ged before your enemies. * And whē I told
you, ye woulde not heare, but disobeyed the
mouthly

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Preceptes. **Deuteronomp.**
mouth of the Lord, and went presumptu-
ously vp into hilles.

Then the Amozites which dwelt in these
hilles, came out against you and chased you
as bees do, & hewed you in Seir, euen vnto
Dorma. And ye came again and wept before
the Lord, but the Lord wold not hear your
voice, nor giue you audience. And so ye abode
in Lades a longe season.

The .ii. Chapter.

I shall tell of that whyche was done from
the tyme that they departed from Lades
barn, vnto the battel agaynste the kynge
Sihon and Og.

Then we turned and toke our iourney
into the wylde nesse, euen the way to
the red sea as the Lord commaunded
me. And we compassed the mountaynes of
Seir a longe time. Then the Lord spake
vnto me, sayinge: Ye haue compassed thys
mountaynes long ynough, turn you north
warde. And warne the people, sayinge: Ye
shall go thorow the toffes of your brethren
the children of Esau, whiche dwel in Seir,
and they shall be a scapde of you. But take
good heede vnto your selues, that ye pro-
uoke them not, for I wyl not geue you of
thys land, no not so muche as a fote bread
because I haue geuen mount Seir vnto E-
sau to possesse. Ye shall by meate of them
for monye to eat, and ye shall by water of
them for monye to dryncke. For the Lord
the God hath blessed the in all the wor-
kes of thys hande, and knew the as thou
wentest

The lawe. Deuteronomy.
wenteste thowme his greate wylbernesse.
Moreouer the Lorde thy God hath bene
with the this fourtyeres, so that thou hast
lacked nothyng.

And when wee were depatted stoffi oute
byethen the children of Esay which dwell
in Seir by the fælde wape from Elath and
Ezion Gabet, we tourued and went the
wape to the wylbernesse of Moab. The
Lorde saide vnto me, se that thou were not
the Moabites, nether prouoke them to bat
tel, for I wil not geue the of theyr lande to
posseste: because I haue geuen it vnto the
children of loth to posses. The Enimmes
dwelt therein in tymes past, a people great,
many and tal, as the Enakims, which also
were taken for gyauntes as the Enakims.
And the Moabites called them Enims.

Enim a
kynd of Gy
auntes so
called be
cause they
were terri
ble & cruell
for Enim
signifyeth
terriblenes

In like maner the Moabites dwell in Se
ir before them whyche the children of Is
rael caste oute, and destroyed them before
them, and dwelt there in theyr stede: as Is
rael dyd in the land of his possession which
the Lorde gaue them. Now tyme by tyme
I and get you ouer the ryuer yared, & we
wente ouer the ryuer yared. The space in
whiche we came from Oades Barne, vntill
wee were come ouer the ryuer yared was
xxviii yeres, vntill at the generaciō of men
of warre were walled oute of the hooſte as
the Lorde swate vnto theym. For in dede
the hande of the Lorde was againste them
to destroye them out of the hooſte, tyll they
were

the lawe. Deuteronomy
were consumed.

And as soone as al the men of war were
consumed and dead forth of the people the
the Lorde spake vnto me, sayinge. Thou
shalt go thorow. At the coste of Moab this
day, and shalt come nere vnto the chylde
of Ammon, le that thou bere them not, nor
pet prouoke theim. For I will not geue the
of the lande of the chylde of Ammon to
possele, because I haue geuen it vnto the
chylde of Loth to possele. That also was
taken for a lande of Spawntes, and Spawntes
dwelte there in olde tyme, and the
Ammonites called them zanzumims, a peo-
ple that was greete, manye and tall, as the
Enakims. But the Lorde destroyed theim
before the Ammonites, and they cast them
oute, and they dwelte there in theyr steade
as he dyd for the chylde of Esau, which
dwelt in Sir, euen as he destroyed the Ho-
rim before them, and they caste them oute
and dwelt in theyr steade vnto this day. And
the Aums whiche dwelte in Hazarim euen
vnto Aza, the Caphthorims which came of
Caphthor, destroyed theim and dwelte in
theyr rownes.

Rise vp, take your iourne and goo o-
uer the ruer Arnon. Behold. * I haue ge-
uen into thy hand Sehon the Amorite, king
of Hesbon and his Lande. Go and con-
quere and prouoke hym to battayle. This
day I wil begin to send the feare and dread
of the vpon al nacions that ar vnder al por

Preceptes, and Deuteronomy.
tes of the heauen, so that when they heare
speake of the, they shal tremble and quake
for feare of the.

Then I sente messengers oute of the
wylde nesse of the easke vnto Sehon kyng
of Heshon wpyth wordes of peace, sayinge:

Rom. xxi. c.

If *Let me go thorow thy lande. I wyl go
alwayes alonge by the hye waye, and wyl
neyther tourne vnto the ryght hande nor
to the left. Sel me meate for monye to eate
and geue me dryncke for monie to dryncke
I wyl go thorow by fote onelye (as the
chyl dren of Esau did vnto me whiche dwell
in Seir, and the Moabites whiche dwell in
Ar) vntyll I be come ouer Iordan into the
land whiche the Lord our God geueth vs.

But Sehon the kyng of Heshon wold not
let vs pas by him, for the Lord thy god had
hardned his spirite: & made his hert toughe
because he wold deliuer him into thy hand
as it is come to passe this daye.

And the Lord sayde vnto me, hehold, I
haue begon too sette Sehon and his lande

***O**at thy
commaunde
mente.

*before the go to and conquere, that thou
mayest possesse hys lande. Then bothe Se-
hon and al his people came out agaynst vs
vnto batayle at *Jahaza. And the Lord set
him before vs, and wee smote him and hys
sonnes and al his people.

Otherwys
Jahaz.

And we tooke all his cities the same sea-
son and destroyed al hys ctytes, wpyth men
womenne and chyl drene, and let nothyng
remayne saue the cattell onelye we caught
vnto

Preceptes. Deuteronomy.
vnto oureselues, and the spople of the cyp-
tes whych we tooke, frome Aroer vppon
the brynke of the ryuer of Arnon, and the
cypre, in the ryuer, vnto Balaad: there was
not one cypre to stronge for vs. The Lord
oure God delpuered all vnto vs: onelpe vn-
to the lande of the chldrene of Ammon pe-
came not, nor vnto al the coste of the ryuer
Jabocke, nor vnto the cypres in the moun-
taynes, nor vnto whatsoeuer the Lord our
God forbade vs.

The.iii. Chapter.

¶ A rehearsal of things that chaunced frome
the victorie of the.ii.kings Seho & Og, vnto
the institution of Josua in Moyses heade.

Then we turned & wēt by the waye to Ba-
san: * And Og the king of Basan came out against vs, both he & all hys
people to batel at Edrai. And the lord saide
vnto me: feare him not, for I haue deliue-
red him & al his people & his lād into thi had
and thou shalt deal with him as thou delect
with Sehon king of the Amozites whiche
dwelte at Hesbon. And so the lord our God
deliuered into our hands, Og also the king
of Basan, & al his folcke. And we smote hym,
tyl noughte was left hym.

And we toke al his citis the same season
(for there was not a cypre whych we tooke
not fro them, euē thre score citis, al the re-
gion of Argob, the kyngdom of Og in Ba-
san. Al these citis were made strong wth

Do.iiii.

hys

Num.xxi.g.
Deu.xxi.g.

Num.xxi.g.

The lawe. Deuteronomy.
by walles, Gates and barres, besyde the
walled townes a greate mane. And we
bitterly destroyed them as we played with
Shon king of Hesbon, bynging to nau-
ghte al the cities with menne, women and
childzen. But al the catel and the spoyle of
the ctytes, we preserved for oureselues.

And thus we toke the same season: the
lande oute of the hande of the two kynges
of the Amorytes on the other syde Iordan
from the ryuer of Arnon vnto mounte Her-
mon, (whiche Hermon the Sidonis call Si-
rion, but the Amorytes call it Seny) al the
ctytes in the playne, and all Balaad, and
all Basan vnto Salecha and Edrai ctytes,
of the kyngdome of Og in Basan. For on-
ly Og kyng of Basan remained of the rest
of the giaunts, behold his pyon bed is yet at
Kabah among the childzen of Ammon. ix.
cubites longe, and. iiii. cubites brode, of the
cubites of a manne.

An. xxi. f.

And when he had conquered thys lande
the same tyme, I gaue from Aroer, whiche
is vpon the riuer of Arnon, and half mount
Balaad, and the cities therof vnto the Ru-
benites, and Gadites. And the rest of Ba-
laad and all Basan, the kyngdome of Og,
I gaue vnto the halfe trybe of Manasse, al
the region of Argob with al Basan was cal-
led the Lande of gyautes. And the sonne
of Manasse tooke all the region of Argob
vnto the crosses of Gecuri and Maachati,
and called them after his owne name: Ba-
san

The lawe.
I gave
Ruben
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The lawe.

Deuteronomy.

Ian^e Banoth Iair vnto this daye. And I gaue half Galaad vnto Machir. And vnto Ruben and Gad I gaue from Galaad vnto the ruer of Arnon, and halfe the balley and the coast, euen vnto the ruer Iabocke, which is the border of the children of Ammon, and the felde & Iordan with the coast from Tengeroth vnto þe sea, in the feld, which is the salt sea vnder þe springs of phasgah eastwarde.

That Iacob
re des of bit
lagen betw
syng to
Iair.

And I commaunded you the same tyme (ye Ruben and Gad) saying: the Lord your God hath geuen you this land to enioye it: se you go harnessed befoze your brethren the chyldren of Israel all that are men of war amonges you. Your wyues only, your chyldren and your catel (for I wol that ye haue much catel) shal abide in your cities which I haue geuen you, vntil the Lord haue geuen rest vnto your brethren as wel as vnto you, and vntil thei also haue conquered the land which the Lord your God hath geuen them beyond Iordan, and then returne agayne euery man vnto his possession which I haue geuen you.

And I warned Josua the same time, saying: thyne eyes haue sene al that the Lord your God hath done vnto these two kinges, euen soo the Lord wyl doo vnto all kyngedomes whether thou goeste. Feare them not, for the Lord your God, it is, that fygtheth for you.

D
12. xvii. v

And I besought the Lord the same time saying

Preceptes. Deuteronomy.

Sayinge: O Lorde thy God, thou haste begun to shew thy seruant thy greatnes and thy myghtye hande, for there is no God in heauen nor in earthe that can do after thy woorkes, and after thy power, let me goo ouer and se the good lande that is beyonde

Num. xxxi. a Jordan, that goodlye lye country, and **Li**
and. xxxiii. banon. But the Lorde was angry with me for your sakes, and woulde not heare me, but sayde vnto me: be content, and speake henceforth the no more vnto me of thys mat-

Num. xxxii. c ter. * **Wett** the by into the top of **Shal-gah**
and. xxxiii. a and lift by thine eyes weste, north, southe, & east, and behold it with thine eyes, for thou shalt not go ouer thys Jordan. Moreover charge Iosua and incourage him, & bolden him. For he shall go ouer before his people, and he shall deuyde the lande, whyche thou shalt se vnto theim. And so we abode in the valleye besyde Beththor.

The. iiii. Chapter,

An exhortacion to geue dyligent heede vnto the lawe, and that they shulde not take a waye or ad any thing thereto. Images may not be worshiped nor yet made. **The. iii. ci:** types of refuge.

And nowe herken Israel vnto the ordinaunces and lawes which I teach you for to doo them, that ye may liue and go and conquere the lande whych the God of youre fathers geueth you, ye shall putte nothyng vnto the worde whyche I commaunde you, neyther doo oughte there from,

Preceptes. Deuteronomy.

from, that ye maye kepe the commaunde-
mentes of the Lorde your God, whiche I
commaunde you. * Your eyes haue seene **Num. xxv. 8**
what the Lorde did to Baal Peor, for al the
men þe folowed Baal Peor, the Lorde your
God hath destroyed amonge you. But ye
that claue vnto þe lord your god ar alieue eue
re one of you this dape. Behoulde I haue
taught you ordinaunces & lawes suche as the **Deut. xlviii. b.**
lord my god commaunded me that ye shuld
do in the land whether ye go to possesse it.

Kepe them therefore and do them, * for
that is your wysdome and vnderstandyng,
in the syghte of the nations: whiche when
they haue hearde all theese ordynaunces,
shall saye: What a wysle and vnderstan-
dyng people is thys greater natyon. For
what nacyon is so greate that hath the God
so ne vnto hym, as the Lorde our God is
ne vnto vs in all thynges, when we cal vn-
to hym: Yea, and what nation is so greate
that hath the ordynaunces and lawes so righ-
teous as all thys lawe whiche I set before
you this dape.

Take heede to thy selfe therefore onely,
and kepe thy soule dyligentlye, that thou
forgette not the thynges whiche thine eyes
haue seene, and that they departe not oute
of thyne hearte, all the dayes of thy lyfe:
but teache them thy sonnes, and thy sons,
sonnes. The dape that I stood before the
Lorde your God in Horeb when he sayde
vnto me, gather me the people together, þe

Exod. xix. e.
Teach your
chylde.

Preceptes. Deutero nomp.

I make them heare my woordes to
content they mighte learne to feare me as
longe as they liue vpon the earth, and that
they may teach thyr chyliden: ye came and
stode also vnder the hyl, and the hyl burnte
with fyre euen vnto the mids of heauē and
ther was darknes, clouds and mist. And the
Lord spake vnto you out of the fyre, and ye
herde the voyce of the wordes, but sawe no
Image, saue herde a voyce onlie.

And he declared vnto you his couenants
whych he commaunded you to do, euen ten
sayings & wrot them in twa tables of stone.
And the Lord commaunded me that same
season to teache you ordinaunces and la-
wes, for to do them in the lande whether ye
go to possesse it.

Take hede vnto your selues diligent-
lye concernynge your soules, for ye saw no
manner of image the daye when the Lord
spake vnto you in Horeb oute of the fyre,
leaste you marre your selves, and make you
grauen ymages after whatsoeuer lykenes
it be: whether after the likenesse of man or
womanne, or any manner beast that is on
the earth, or of any manner fethered foule
that flieth in the ayre, or of any maner wor-
me that creepereth on the earth, or of anye maner
fishe is in the water beneth the earthe: yea
and least thou lyft vp thynne eyes vnto hea-
uen, and when thou seest the sunne and the
mone and the sters, and what soeuer is con-
teined in heuen, thou dost be discouered, & thou
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Preceptes. Deuteronomy.

therein, but shall shortly be destroyed.

And the Lord shall scatter you amonges nations, and ye shall be left fewe in numbre among the people whypther the Lord shall bring you: and there ye shall serue goddes whiche are the worckes of mannes hande, wodde and stone whypche neyther see, nor hear, nor eat, nor smell. Nevertheless, ye shall seke the Lord your God euen there, and shall finde him, if thou seke him with all thine hert, and with all thy soule. In thy tribulacion: and when all these thynges are come vpon the euen in the later daies, thou shalt tourne vnto the lord thy God, and shalt herken vnto hys voyce. For the lord thy god is a pitiful god: he wd not forsake the, nether destroy the, nor forgette the appointment made with thy fathers whiche he swore vnto them.

For aske I praye the, of the dayes that are past whypche were before the, from the day that God created man vpon the earth and from the one syde of heauen vnto the other, whether anye thyng hath bene like vnto this greater thyng, or whether anye such thyng hath bene heard as it is, that a nation hath heard the voyce of god speakinge oute of fyre as thou hast heard and yet lured either whether God assaid to go and take him a peple among nations thow temptacions and signes and wonders and thow war and with a myghty hand and a stretched out arme, and with myghty

Preceptes. Deuteronomy.
mighte terrible sighes, accordyng vnto al
that the lord your God did in Egypte be-
fore your eyes,

Vnto the it was shewed that thou might
teste know, that the lord is God, and that **I**
there is none but hee. * Out of heauen he **Exod. xix. 2.**
made the heare hys voyce too nourter the,
and vppon earthe he shewed the his greate
fyr, and thou heardest hys wordes out of
the fyr. And because he loued thy fathers,
therefore he chose theyr seede after theym
and brought the out with his presence, and
with his mighty power of Egypt to thrust
out nations greater and mightier the than thou
before the, to bringe the in, and to geue the
theyr land to inheritaunce as it is come to
passe this daye.

Understand therefore this day and turne
it to thyne herte, that the lord he is God in
heuen aboue, and on the earth beneth, ther
is no mo, kepe therefore his ordinaunces, &
his commaundement which I commaund
the this daye, that it maye goo well wyth
the and wyth thy chylde after the, and
that thou mayest prolonge thy dayes vpon
the earthe whiche the lord thy God ge-
ueth the thy lyfe longe.

* Then Moses seuered thre citys on the **I**
other syde Jordan towarde the son risinge **Deut. xxxv. 8**
that he shuld flie thither whiche had kylled **Exo. xxi. 14**
his neighbour vnwares, and hated him not **Deut. xix. 2**
in time past: and therefore shuld fle vnto one
of the same citys and liue. Bezet in the wil-
der.

Josh. xx. c.

Preceptes. Deuteronomy.
berneffe, in the playne contray amongethe
Rubenites: and Ramoth in Galaad among
the Gadites, and Holon in Basan amongs
the Manassites.

Num. xxi. f.

This is the lawe whiche Moyses set be-
fore the children of Israel, and these are the
wytnesse, ordinaunces and statutes whych
Moses told the childre of Israel, after they
came out of Egypte, on the other side Jor-
dan in the valley beside Beth Sheor in the
land of Sehon kyng of the Amorites, whi-
che dwelt at Hesbon: whom Moses and
the children of Israel, *i mot after they were
come forth of Egypt, and coquered his lād,
and the land of Og kyng of Basā two kin-
ges of the Amorites on the othersyde Jor-
dan toward the sonne rysynge: from Aroer
vpon the bancke of the ruer Arnon, vnto
mount Sion which is called Hermon, and
all the felde on the othersyde Jordan east-
ward: to the sea in the field vnder the spy-
nges of Phalsgath.

The .v. Chapter.

**The .x. commaundementys of the lawe. No I-
mage maye be made.**

Ex. xx. a. b.

And Moses called all Israel, and said
vnto them: Heare (Israel) the ordy-
naunces and lawes whiche I speake
in thyn eares this daye, and lerne them,
sepe doo them. The Lorde oure God made
an appoyntmente wth vs in Horeb. The
Lorde made not this bonde wth oure fa-
thers, but wth vs: we are they whiche are
at

the lawe. Deuteronomy.

Al here alieue this day. The lord talked with
pou face to face in the mount out of the fire.
And I stode betwene the lord and pou the
same time, to shewe pou the sayinge of the
Lorde. For ye were afraide of the fyre, **Exod. xx. a.**
and therfor: wente not vp into the mount **Leu. xxvi. b.**
and hee sayde. I am the lord thy God, **pl. lxxxvi. a.**
whiche broughte the oute of the Lande
of Egypte the house of bondage. Thou
shalte haue therefore none other Goddes,
in my presence.

Thou shalt make the no grauen images
any maner likenes that is in heauen aboue
or in earth beneth, or in y water beneth the
earth. I Thou shalt nether bow thy self vn-
to them nor serue them: for I the lord thy
God, am a gelouse God, visiting y wicke-
nes of the fathers vpon the children, euē in
the.iii. and.iiii. generacion amonge them y
hate me, and shewe mercy vpon thousands
amonges them that loue me, and kepe my
commaundementes.

Ex. xxxii. a.
Images.

Thou shalt not take the name of the lord **Exod. xx. a.**
thy god in vain. For the lord wil not holde y
him guiltles that taketh his name inuayne.
I Kepe the Saboth day, y thou sanctifie it
as y lord thi god hath comaunded. Sixe daies **Leu. xix. a.**
y shalt labour, and do al that thou hast to **Mat. v. c.**
do, but the seuenth day is the Saboth of y **Gene. ii. a.**
lord, thy god, thou shalt doo no manner
worcke, nether thou nor thy sonne, nor thy
daughter nor thy seruaunte, nor thy maid,
nor thine oxe, or thyne asse, nor anye of thy

pp. i.

cattell

Preceptes. Deuteronomy

catel, nor the straunger that is with in thy
citie, that thy seruaunt and thy maid may
rest as well as thou. And remember I was
a seruaunt in the lande of Egypt, and how
that the lord god broughte the oute thence
with * a mighty hand, and a stretched out
arme. For whiche cause the lord thy God
commaunded the to kepe the Saboth day.

Ps. cxxv. b

Exod. xx. c.

Mat. xv. a

Eph. vi. a.

Mar. vii. b

Eccle. iii. d.

* Honour thy father and thy mother,
as the Lord thy God hath commaunded
the: that thou mayeste prolonge thy daies,
and that it maye goo well wpth the on the
land, which the lord thy God giueth the.

* **Math. v.**

Rom. vii. b

* Thou shalt not slea.

Thou shalt not commit aduoutrye.

Thou shalt not steale.

Thou shalt not beare false witnesse a-
gaynste thy neyghboure.

Thou shalt not lust after thy neighbours
wife: thou shalt couette thy neighbours
house, field, seruaunt, maide, oxe, asse, nor
ought that is thy neyghbours.

These wordes the lord spake vnto all
your multitude in the mounte, oute of the
fyre, cloud, and darckenesse with a lowde
voice and added no more therto, and wrote
thē in two tables of stone, and deliuered
them vnto me.

But as soon as ye heard the voyce out of
the darkenes, and saw the hyl burne wpth
fyre, ye came vnto me, al the heads of your
tribes and your elders, and ye sayd: Behold
the lord our God hath shewed vs his glory
and

Preceptes. Deuteronomy.

and his greatnesse, and *wee haue hearde
his voyce out of the fire, and we haue sene **Exo. xix. 4**
this daye, that God maye talke with a mā
as he pet lyue. And now wherfore shuld we
die, that this great fyre shoulde consume vs
If we shoulde heare the voyce of the Lord
our god any more, we shuld dye. For what
is anpese the, that he shoulde heare þ voice
of the lyupnge God speakynge out of the
fyre as we haue done, and shoulde pet liue:
Boo thou and heare all that the lorde oure
God sayeth, and tell thou vnto vs all that
the Lord our God sayeth vnto the, and we
will heare it and do it.

And the lord heard the voyce of pour woꝝ
des, when ye spake vnto me, and he sayed
to me: I haue heard þ voice of pour woꝝdes
of this people, which thei haue spokē vnto
the, they haue well said al þ thei haue said.

*Wh that they had suche an hert with the
to feare me, and kepe al my cōmandemen-
tes alway, that it myght go well wpyth the
and with their children for euer. So I saye
vnto the: Get you into pour tentes again,
but stande thou here before me, and I will
tell the al the cōmaundements, ordinaun-
ces, and lawes, which thou shalt teach the
that they may do the in the land which I
giue them to possesse.

Take hede therfore ye do as the lord pour
God hath cōmaūded you, and *turne not
aside: either to the ryght hād or to the left:
but walke in al the wayes which the lorde

19p. ii

pour

**Jer. xxxiii. 4
and. xxxi. 2.**

**Mathe
xviii. 10.
Deu. xvi. 6.**

The lawe. Deuteronomy.
your God hath commaunded you, that ye
maye lyue, and that it maye goo wel with
you, and that ye maye prolonge youre daies
in the land whych ye possesse.

The. vi. Chapter.

The law must be earnestly printed in their
hartes, & to kepe it in memoꝝy thei must write it
on the doꝛes and postes of theiꝝ houses: And
teach it vnto theiꝝ chyldzen,

THese are the commaundementes, or
dinaunces & lawes, which p lōꝝd your
God commaunded to teach you, that
ye might do the in the lāꝝ whether ye goo
to possesse it: that thou mightest feare the
Lōꝝd thy God, to kepe al hys ordinaunces
and his commaundements whiche I com
maund the, both thou and thy son, and thi
sonnes sonne al days of thy lyfe, that thy
dayes may be prolōged. Here therefore. Is
rael, & take hede that thou do thereafter, &
it maye go well wꝝth the, and that ye may
encrease mightely, euen as the lōꝝd god of
thy fathers hath promised the, a land that
floweth with milke and hony.

Hearre Israel, the lōꝝde thy God is lōꝝd
only, and thou shalt loue the lōꝝd thy God
with all thine hart, with all thy soule, and
with, al thy might. And these words, which
I commaund the thys day, shalt be in thine
herte, & thou shalt whet theꝝ on thy chil
dzen, and shalt talke of them whē thou art
at home in thynne house, & as thou walkest
by the wape, and when thou lyste downe,
and

mat. xxi. d

Mark. xii. e

Luke. x. e

Deut. xi. e.

The lawe. Deuteronomy.

and when thou yfist by: and thou shalt
bynde them for a signe vpon thyne hand
And they shall be papers of remembraunce
betwene thyne eyes, and shalt write them
vpon the posts of thy house & vpon thy gates:

And when the lord thy God hath brought
the into the land, which he sware vnto thy
fathers Abraham, Isaac and Jacob, too
gyue the: with greates & goodly cities which
thou buildest not, and houses ful of al go-
des, whych thou tilledeste not, and welles
digged, which thou diggedst not, & vines, &
oliue trees, which thou plantedst not, and
when thou hast eaten and arte full: Then
beware lest thou forget the Lorde, whych he
brought the out of the land of Egypt, the
house of bondage. But feare the lord thy
god and serue him, and swere by hys name
and se ye walke not after straunge God-
des of the nacjons whych are aboute you.
For the lord thy God is a gelouse GOD
among you, least the wrath of the lord thy
god ware hoote vpon the, and destroy the
from the earth.

Ye shal not tempte the lord your god, as
ye dyd at Massa. But se ye kepe the com-
maundementes of the lord your God, his
wytnesses and hys ordinaunces whych he
hath comaunded the, and se thou do that is
right & good in the sight of the lord: that
thou maiste prospere, and þ thou mayst go
& conquere that good land, which the lord
sware vnto thy fathers, and that the lord

Mat. iii. b
Luke. iiii. b

Exod. xxi. b
Rom. xii. b
Luke. xiii. b

Deut. xiii.

map

preceptes. Deuteronomy.
maye caste oute all thyne ennemyes before
the, as he hath sayde.

When thy sonne asketh the in tyme to
come, saying: What meaneth the remem-
braunces, ordinaunces & lawes, which the
lord our god hath commanded you? Thou
shalt say vnto thy sonne: We were bound-
men vnto pharao in Egypt, but the Lorde
brought vs out of Egypt with a myghtye
hand. And the lord shewed signes and wo-
ndres both great and euil vpon Egypt, pha-
rao and vpon all his howsholde, before our
eyes, and brought vs from thence: to bring
vs in, & to giue vs the land which he sware
vnto our fathers. And therfore comaunded
vs to do al these ordinaunces, & to fere the
lorde our god, for our welth alwais, & that
he might saue vs, as it is come to passe this
dape. Moreover it shal be righteousnes vnto
vs before the lorde our God, if we take
hede to kepe all these commaundementes,
as he hath commaunded vs.

The. vii. Chapter.

The Israelites may make no league or coue-
nant w the gētils. They must destroy theyr
idols. Them þ kepe the cōmaundementes doth
god loue and blesse, and the contrarye hateth
& punyssheth. Idolaters must be slayne.

Deut. xxx. a
Deu. xxxi. a

When the lord thy god hath brought
the into the land whither thou goest
to possesse, & hath cast out many na-
cions before the: the Hethites: the Berge-
tites, the Amozites, the Cananites, the she
resites

preceptes. Deuteronomy.

telites, the Heuites, and the Jebusites. vii
nacions mo in numbze and mightier than
thou: & when the lord thy God hath let the
before the. that thou shouldest smite them:
le thou bitterly destroy them, & make no co
uenaunt wpth them, neither haue compas
sion on them. Also thou shalt make no ma
riages with the, ne giue thi doughter vnto
his sonne, nor take hys doughter vnto thy
son. For they wil make your sons departe
from me, and serue straunge goddes, & the
will the wrath of the lord ware hote vpon
you, and destroy you shortly.

Exo. xxxii. d

But thus ye shall deale with them: ouer
throwe their altars, breake doune theyr
pillers, cut doune their graues, and burne
theyr ymages, with fire. For þarte an ho
ly nacpō vnto the lord thy god, the lord thy
god hath chosent he, to be a seueral people
vnto him selfe, of al nacions that are vpon
the earth. It was not because of the multi
tude of you aboue al nacpons that þe Lord
had lust vnto you. & chose you. For ye were
fewest of all nacions. But because the lord
loued you, and because he wold kepe þoth
which he hadde swozn vnto your fathers,
therfoze he brought you out of egypt with
a mighty hand, and deliuered you forth of
the house of bondage: euen from the hand.
of pharao, kyng of Egypt.

Deu. xliii. a
and. xvi. d

Understand therfoze, that the lord thy
God is God, and that a true God, whych
kepeth appointment and merci vnto them
Is. iiii. that

The lawe. Deuteronomy.

that loue hym, & kepe his cōmaundements,
euen thozow out a thousand generaciōs, &
rewardeth thē & hate him befoze his face,
so that he byngeth them to nought, & wil
not differ & time vnto hym that hateth him
but wyl rewardē him befoze his face. Kepe
therfoze the cōmaundementes, ordinaun-
ces and lawes, whychē I comaunde pou
thys day, that ye do them.

Ef ye shal herke vnto these lawes & shal
fulfil and do them, then shal the lordē thy
God kepe apointment with the & the mer-
cy which he sware vnto thy fathers, & wyl
loue the, bles the, and multiply the: he wil
blesse the frut of thy wombe, & the frute of
thy fielde, thy corne, thy wine, & thine oyle,
the fruite of thine oren, and the flockes of
thy shepe in the land, which he sware vnto
thy fathers to geue the. Thou shalt be blef-
sed aboue all nacions, there shalbe neither
man nor womā vnfrutful among pou, nor
any thyng vnfrutfull amonges your cat-
tel. Moreouer the Lord wyl turne frō the
all maner infirmities, and wil put none of
the euil diseases* of Egypte (which thou
knowest, vpon the, but wil sende them v-
pon them that hate the.

Exo. xlii. d

Exo. ix. a.

Thou shalt byng to nought al nacions,
which & lordē thy God delpuereth the, thine
eye shal haue no pitie vpon them, neyther
shalt thou serue their goddes, for that shal
be thy decaye. If thou shalt sape in thine
hert, these nacions are mo than I, how can
I

the lawe.

Deuteronomy.

I cast them out: Feare them not, but reme-
ber, what the Lord thy God did vnto Isha-
rao, and vnto al Egypt, and the great tem-
tations which thine eyes sawe, and the sig-
nes and wonders, and mighty hand & stret-
ched arme, wherewith the Lord thy God,
brought þ out: euē so shal þ Lord thy God
do vnto al þ nacions of which þ art arraied. **D**

Therto, the lord thy God will send hor-
nets among them, vntill they that are left **Exo. xxiii. 2**
and hide thē selues from the, be destroyed. **and. xxiii. 8**
Ios. xliii.

Se thou feare them not, for the Lord thy
god is among you, a mighty god and a ter-
rible. The Lord thy god wyl put out these
nacions befoze the by lytle and lytle, thou
mayst not consume them at ones, least the
beastes of the field encrease vpon the. And
the lord thy God shal deliuer thē vnto the,
and stirre vp a mighty tempest among thē
vntill they be brought to noughte. And he
shal deliuer theyr kynges into thyne hād
& thou shalt destroye theyr names away vnder
heauen. Ther shal no man stand befoze
the, vntill thou haue destroyed them. The
ymages of their goddes thou shalt burne
wth fire, and se thou couet not the syluer
or gold, that is on thē, nor take it vnto the, **ii. mac. xii. 9**
least thou be snared therewith. For it is an
abhominacyō vnto the lord thy god. Bring
not therfore the abhominacyon to thyne
house, leaste thou be accursed, as it is: but
bitterlye despye it, and abhorre it, for it is a
thyng that must be destroyed.

The

Preceptes. Deuteronomy.

The. viii. Chapter.

Moses putteth the Israelites in remembrance of the afflictions and benefites that they had .xl. yere. whyche they were in the wylderneſſe.

All the commaundementes, which I commaunde the thes daie, ye shall kepe to do them, that ye may lue, & multiply, and go & possesse the land which the Lorde ſware vnto your fathers. And thinke on all the waie, which the lord thy God led this .xl. yere in the wylderneſſe, for to humble the and to proue the, to wete what was in thine hert, whether thou woldest kepe his commaundementes or no. He humbled the and made the hongry, & fedde the with Manna, whiche neither thou, nor thy father knewe of, too make the knowe, that a man muſt not liue by bread only: but by all that procede out of the mouth of the lord muſt a man lue. The raymet was ed not olde vpon the, neither didde thy feete ſwell this .xl. yere.

mat. xiii. a.
luke. xiii. a

Deu. xxi

Underſtand therfore in thine herte, that as a man nourtereth his ſonne, even ſo the lord thy god nourtereth the. Kepe therfore the commaundements of the lord thy god, that thou walcke in his waies, & that thou feare him. For the lorde thy God byngeth the into a good lande, a lande of riuers of water of fountaynes, and of ſprings, that ſprynge oute bothe in valeies and hilles: a land of whete and of barley, of vines, figges trees of pomgranates, a lande of olue trees

preceptes. Deuteronomy.

trees of oyl, and of hony, a lād wherin thou shalt not eat bread in scarcenes, and wher thou shalt lack nothing, a lād whose stones are psones out of whose hilles thou shalt dig brasie. When thou hast eaten therfore and filled thy selfe, then blesse the lord for the good lande, which he hath geuen the,

But beware thou forget not the lord thy God, that thou wol not kepe his commaundements, laws and ordynaunces which I commaund the this day: yea and whē thou hast eaten and filled thy self, and hast built goodly houses, and dwelt therein, and whē thy beastes and thy shepe are waxed many and thy siluer & gold is multiplyed, and al that thou hast encreased, then beware least thyne hert ryle, and thou forgette the lord thy God, which brought the out of the lād of Egypt the house of bondage, and which led the in the wildernes, both great & terribly with fyre serpentis and Scorpions, & drouth wher was no water, which brought the water out of the rocke of flint: whiche fed the in þ wildernes with Manna, wherof thy fathers knew not, for to humble the and to proue the, that he mighte do þ good at thy latter ende.

Exo. xvi. 8
and. xvi. 9

D

And beware thou saye not in thyne hert, my power & the might of mine owne hande hath done me all these actes. But remēbre the lord thy god, that is he whypche gaue the power to doo manfullpe, for too make good the promise which he sware vnto thy fathers,

Preceptes. Deuteronomy.
fathers, as it is come to passe thy day.

For if thou shalt forget the lord thy god,
and shalt walke after straunge Gods and
serue them and worship them, I testify vnto
to you this day, that ye shall surely perishe.
As the nations whiche the lord destroyeth
before the, so ye shall perishe, because ye
would not hearken vnto the voyce of the
lord your God.

The. ix. Chapter.

They are forbidden to truste in theyr owne
strength. A rehearsal of certaine things þ were
doone after the lawe was geuen, vnto the mar-
uyling at the graces of the lorde.

HEARE Israel, thou goest ouer Jordan
thy day, to go & conquere nations great
and mightier then thy selfe, and
cities great and walled, yp to heauen, & peo-
ple great and tall, euen the children of the
Enakims, which thou knowest & of whom
thou hast heard say, who is able to stand be-
fore the children of Enack? But vnderstand
this day, that the lord thy God, whych go-
eth before the, a consuming fire, he shall de-
stroye them, and shall subdue thepm before
the. And thou shalt cast them out, & bringe
them forth, and destroy quickly as the lord
hath sayd vnto the.

Where is
mans right-
eousnes.

Speake not in thine heart, after that the
lord thy God hath cast the out before the
saying, for my righteousnes the lord hath
brought me in, to possesse this land. Saye
for the wickednes of these nations, & lorde
dothe

Preceptes Deuteronomy.

both cast them out before the. It is not for
thy righteousness and right hart, that thou
goest to possesse the land: But partly for
the wickednesse of these nations, the lord
thy god doth cast them oute before the, and
partly to performe that the Lord thy God
swore vnto thy fathers, Abraham, Isaac,
and Jacob.

Understand therefore, that it is not for thy
righteousnes, that the lord thy God dothe
geue the this good land to posses, for thou
art a stiffnecked people. Remembre & for-
get not, howe thou prouokedst the lord thy
God in the wilderness: for Sythenis the day
that thou camest out of the land of Egypt
vntill ye came vnto this place, ye haue re-
belled agaynst the Lord. * Also in Horeb
ye angered the Lord, so that the Lorde was
wroth with you, eue to haue destroyed you,
after that I was gone vp into the mount,
to set the tables of stone, the tables of ap-
pointment, whiche the Lorde made with
you. And I abode in the hill. xl. dayes and
xl. nyghtes, & neyther ate bread nor dranke
water. * And the lorde deliuered me two ta-
bles of stone wyttten wyth the fynger of
God, and in them was contayned, accor-
dinge to all the wordes: whiche the lorde
sayd vnto you in þe mount, out of þe fire in the
day, whē the people wer gathered together.

And when .xl. daies and .xl. nightes were
ended, the lorde gaue me the two tables of
stone, the tables of the testament, And sayd
vnto

Exo. xxi. 6
and. xlii. 6.

Exo. xxxi.

Preceptes. Deuteronomy.

Ex. xxxii. d. vnto me. * Arise, and get the doune quick-
ly from hence, for thy people which þ haue
brought out of Egypte, haue marred them
selues. Thei are toured attonce out of the
waye, which I commaunded them, & haue
made them a God of metall. Furthermore
the lord spake vnto me, sayinge: I se thys
people, how it is a stifnecked people, lette
me alone, that I maye destroye them, and
putte oute the name of them vnder heauen
and I will make of the, a nacion both grea-
ter and mo than they.

† And I turned away and came downe fro
the hyll (and the hyll burnt wpth fyre) and
had the two tables of the appointmente in
my handes. And when I looked and sawe
that he had sinned agaynst the lorde your
god, and had made you a calfe of metall, &
had turned altogithers out of þ way which
the lord had commaunded you. † Then I
toke the two tables, and caste them oute of
my two handes, and brake the befoze your
eyes. † And I fell befoze the Lord, euen as
at the first time. xl. daies and. xl. nyghtes, &
neither ate bread nor dranke water, ouer al
your synnes, which ye had sinned, in doyng
wickedlpe in the sighte of the Lorde and in
prouokinge him. For I was a fraped of the
wzath and fearlnesse, wherwith the Lorde
was angry wpth you, euen for to haue de-
stroyed you. But the lord heard my petition
at the tyme also.

The lord was very angry with Aaron, al
so,

Preceptes. Deuteronomy.
so, eu
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Preceptes. Deuteronomy.

so, euen for too haue destroyed hym. But I made intercession for Aaron also the same tyme. And I toke your syn, the calf whiche which ye had made, & burnt him with fire and stamped him and grounde him a good euen vnto small dust. And I caste the duste therof in the broke that descended oute of the mount. Also at *Thaberah, and at Masah, and at the Sepulchres of lust ye displeased the Lorde, yea and when the Lord sent you from Cades Barne, saying: go by and conquer the lande whiche I haue gauen you, ye disobeyed the mouth of y lord your God, and neyther beleued him, nor hearkened vnto his voice. Thus ye haue bene disobediente vnto the Lord, sitbens the day that I knewe you.

Num. xx. b
and. xvi. a

And I fell before the lorde. xl. dayes and xl. nyghtes, whiche I laye ther, for the lord was minde d to haue destroyed you. But I made intercession vnto the Lorde, & sayed: *O lorde God, destroy not thy people and thine enheritaunce, whych thou hast deliuered thowow thy greatnesse, and whych thou hast broughte oute of Egypte wyth a myghtye hande. Remembze thy seruants Abraham, Isaac and Iacob, and looke not vnto the Stubbornnesse of thys people, nor vnto their wickednes and synne, leaste the lande whence thou broughtest them, saye: Because the lorde was not able to brynge them into the lande, whych he promysed them, and because he hated them, therefore he

Leaue to
praye.

Ex. xxxiii. a

Preceptes. Deuteronomy.

he carped theym oute to destroye theym in the wildernesse. Moreover they are thy people, and thynne inheryptance, whych thou broughtest forth with thy myghtye power, and wryth thy stretched arme.

The .x. Chapter.

A Repeteycon of some of the iourneys of **I**sracytes. The renuyng of the tables. An exhortacyon to geue hyde to the lawe.

Ex. xxxiii. b **I**n the same season **l**orde saied vnto me *** hewe the two tables of stone lyke vnto the first, & come vp vnto me in the moüte and make the an arcke of wood, and I wil wryte in the tables, the words that were in the first tables whych thou brake st, & thou shalt put them in the arke. And I made an arcke of Sethim woode, and hewed two tables of stone lyke vnto the first, and wente vp into the mountaine, and the two tables in mine hande.**

And he wrote in the tables, according to the first writing (the ten wordes which the lord spake vnto you in the mounte of the fire) in the daye when the people gathered together, and gaue thē vnto me. And I departed and came downe from the hyll: and put the tables in the arcke, whych I hadde made: and there they remapned, as the lord commaunded me.

Num. xxxiii. d **And the children of Iſrael toke their iourney from Beroth of the children of Iſakan**
Num. xx. d. **to Mosera, wher Aaron died, and where he was buried, and Eleazar his sonne became pnest**

The lawe. Deuteronomy.

prieſte in his ſteede: And from thence they departed vnto ^{*}Badgad: and from Badgad ^{*}to Harhbach a land of riuers of water. And the ſame ſeaſon the Lord ſent the tribe of Leui to beare the arcke of the appointment of the lord, and to ſtande before the Lord, and to miniſter vnto him, & to bleſſe in his name vnto this day. Wherefore the Leuites haue no parte nor inheritance with their brethren. The lord, he is their inheritance, as the lord thy god hath promiſed them.

And I ſtayed in the mount, euen as at the firſt time. xl. daies and xl. nightes, and the lord hearkened vnto me at that time alſo, ſo that the lord would not deſtroy thee. And the lord ſaid vnto me: Arise and go forth in the iourne before the people, and let them go in, and conquer the lande, whiche I ſware vnto their fathers to giue them.

And now Iſrael, what is it that the lord thy God requyret of thee, but to feare the Lord thy God, & to walke in all his wayes, and to ^{*}loue him, and to ſerue the lord thy God with all thine hearte, and with all thy ſoule, that thou kepe the commaundements of the lord and his ordinaunces, whiche I commaunde thee this day, for thy wealthe. Behold, heauen and the heauen of heaues is the Lordes thy God, and the earth wth all that therein is: only the Lord had a iuſte vnto thy fathers to loue the, and therefore choſe thou their ſede after them of all nary-

^{*}Or Badgad.

^{*}Or Harhbach.

Dent. xl. v.
Mat. xxii. v.
Joſu. xxi. v.

Preceptes. Deuteronomy.
ons, as it is come to passe this daye.

11. Pa. xix. c
100. xxxiii. b
Sapi. vi. b.
Eccl. xxxv. b
Rom. ii. b.
Gala. ii. b.
Deu. vi. e
Mat. iii. b.
Luke, iii. b

Circumcise therfore the foreskin of your
herts, and be no longer stifnecked. For the
lord your God; he is God of Goddes, and
lord of lords, a great God, a mighty, and
a terrible, whiche regardeth no mans per-
son, nor taketh giftes: but doth right vnto
the fatherlesse and wyddowe, and loueth
the straunger, to giue him fode and raimēt.
Loue therfore the straunger, for ye were
straungers poure selues in the land of E-
gypte. Thou shalt feare the lord thy God, &
serue him, and cleaue vnto hym, & sweare
by hys name, for he is thy prayse, and he is
thy God that hath done these greate and
terrible thynges for the; whych thyne eies
haue sene. Thy fathers wente downe into
Egypte wyth lxx. soules, and now the lord
thy GOD hath made the as the starres of
heauen in multitude.

The xi. Chapter.

An exhortaciō to regard the law, and how
they oughte to haue it in theyr hartes alwaies
and before theyr eyes, and too talke of it whē
theyr selfe, whē they, slyt downe, and when they
walke by the way, etc.

A Due the Lord thy God, and kepe hys
obseruances, hys ordynaunces, hys
lawes, and his commaundements al-
way. And cal to mind this day, that which
your childre haue neither knowē nor sene:
euen the nourtoure of the lord your god,
his greatnes, his mighty hand, & his great
ches

Preceptes. Deuteronomy.

shewed oute arme: his miracles, and his actes
which he did amongs the Egypcians, euē
vnto Pharaο the king of Egypt, and vnto
all hys land: and what he did vnto þ hose
of the Egypcians, vnto their houses & cha-
tettes, howe he broughte the water of the
reed sea vpon thē as they chased you, and
how the lord hath brought thē to noughte
vnto this dai: and what he did vnto you in
the wylde rnesse, vntyll ye came vnto thys
place: and what ye dyd vnto *Dathan and
Abiron the sonnes of Eliab, þ sone of Rubē,
how the earth opened hir mouth & swallow
ed them wpth their householdes and their
tentes, and all their substance that was
in their possession, in the mydes of Israel.

Num. xxi. c.
Dathan & Abiron

For poure eyes haue sene al the grea-
te dedes of the lord, whych he dyd. Kepe ther-
fore al the commaundementes whych the Lord
commaundeth this dape, that ye may be
strong, and go and conquere the land, whych
ther ye goo to possesse it, and that ye maye
prolonge poure dayes in the lande, whiche
the Lord sware vnto your fathers to gyue
vnto them, and theyr seede, a lande that
floweth with mylke and hony. For the lard
whether thou goest to possesse it; is not as
the land of Egypt whēce thou camest out,
wher thou sowedest thy seede, and water-
dest it with thy fete as a garden of herbes;
but the land whither ye go ouer to possesse
is a land of hilles & valeyes, and drynketh
water of the rayne of heauen, and a lande

Deut. ii.

whych

The lawe. Deuteronomy
whych the Lord God careth for. The ei-
es of the Lord thy God are alwayes vpon
it, fro the beginnyng of the yere vnto the
latter ende of the yere.

If you shall hearken therfore vnto my co-
maundementes, which I commaunde you
this day, that ye loue the Lord your God,
serue him with all your herts, and with all
your soules: then he will geue raine vnto
your land in due season, both in springe and the latter, and thou shalt gather in thy
eorne, thy wine and thine oyle. And he will
send graffe in thy fields for thy cattel: and
thou shalt eat and fyll thy selfe. But take
hede to your selues. Ye be not deceiued,
that ye turne asyde & serue straunge Gods
and worship them, and so the wrath of the
Lord waxe hote vpon you, and shut vp the
heauen, that ther be no raine, & that your
land yeld not hit increase, and that ye per-
ish shortly from the good land whych the
Lord geueth you.

But vnto therfore these my wordes in your
hertes and in your soules, and bind the fol-
lowing vnto your hands, and let them be
as papers of remembrance betwene you
and your children: so that
thou then talke of them when thou sittest
in thine house, & when thou walkest by the
waye, and when thou liest downe, and when
thou yest vp: yea and writ them vpon the
dooreposts of thine house, and vpon thy ga-
tes, that your daies maye bee multiplied
and

Deut. vi. b.
Exo. xii. a.

the lawe. Deuteronomy.

and the daies of your chyldren vpon earth
which the lord swate vnto your father to
giue them, as longe as the daies of heauen
endure vpon the earth. For if ye shal kepe
all these commaundements, which I com-
maund you, so that ye do the, and loue the
lord your God, and walke in al his wayes,
and cleaue vnto him: Then will the Lord
cast out all these nacions, and ye shal con-
quer them, whych are both greater & mygh-
tyer then your selues. At the places where
on the soles of your feete shal trede, shal be
poures, euen from the wildernes and from
mounte Libanon, and from the ryuer Eu-
phrates, yea vnto the uttermoste sea shal
your costes be, Ther shal no manne be able
to stand before you: the lord your God shal
cast feare & dread of you vpon al lāds whi-
ther ye shal come, as he hath said vnto you
Behold, I set before you this day, a bles-
syng and a curse: a blessinge If ye harken
vnto the commaundementes of the Lord
your God, which I commaund you this day
And a curse, if ye will not herken vnto the
commaundements of the lord your God:
but turn out of the way (which I commaund
you this daye) to walke after other God-
des, whom you knowe not.

When the lord thy God hath broughte
the into the land whether thou goest to pos-
sesse it, then put the blessing vpon mounte
Garizim, and the curse vpon mounte Ebal,
which are beyond Iordan on the backside

Dq.iii.

of

Iosua. i. 6

Deu. xxx. 2.

De. xxi. 1. 9

D

Deut. xxi. 9

Preceptes. Deuteronomy.

of the waie, towardes the going downe of
the sunne in the lande of the Cananytes
whiche dwelle in the fieldes ouer agaynst
Balgall, beside the oke groue of Moreh.
For ye shall go ouer to take season of plad
whych the Lord your god gyueth you, and
shall conquere it, and dwell therein. Take
hede therfore, that ye do al the laws, both
ecclesiasticall & temporall, which I set be-
fore you this day.

The. xii. Chapter.

Idolatry must the Canaytes destroye & de-
stroye. They must eat no bloud. They must only
do that thyng which God commaundeth.

A These are the ordynaunces and lawes
which ye shall obserue and do theraf-
ter in the lande which the lord god of
thy fathers geueth the to possesse, as long
as ye lyue vpon the earth. See ye destroye
all places, where the nacjons, whiche ye
shall coquere serue theyr Goddes, whether
it be vpon high mountaines or on hye hils
or vnder anye grene tree. Ouerthrowe
their altares, and breake theyr pillars, and
burne their groues with fire, & hew downe
the ymages of their Goddes; and bynge
the names of them to naught oute of that
place. Se ye do not so vnto the Lord your
God, but ye shall enquire the place, which
the lord your God shall haue chosen out of
al youre trybes, to put his name there and
ther to dwel. And thither thou shalt come
and thither ye shall bynge youre burnt sa-
crifices

Deut. vii. a

Deut. xiii. b

Deut. xvi. b

Preceptes. Deuteronomy.

sacrifices and your offeryngs, your tithes and
heue offerynges of your handes, your bowes
and frewiloffrynges, and the first borne
of your oxen and of your shepe. And ther ye
shal eat before the lord your God, & reioyse
in all that ye lay your hands on, both ye &
your householdes, because the Lord thi god
hath blessed the.

Ye shal do after nothyngge þ we do here **Deu. xxx. c.**
this daye, euery man as lyketh hym beste. **B**
for ye ar not yet come to rest, nor vnto the
inheritaunce, whych the lord your God gi
ueth you. But ye shal go ouer Iordā, and
dwel in the lande which the lord your god
gyueth you to inherite, and he shall gyue
you rest from all your ennemyes rounda-
bout: and ye shal dwel safe,

Therefore when the lord poure god hath
chosē a place to make hys name dwel ther
thither ye shal bryng al that I comaund
you, your burnt sacrifices and your offrynges,
your tithes, and the heue offrynges of
your handes, & al your godly bowes, whych
ye bowe vnto the Lord. And ye shal reioyse
before the lord your god, both ye, your son-
nes, and your daughters, your seruaunts
and your maides, and the Leuite that is **Deute. v. 6**
within poure gates: for he hath nether **and. xv. iii.**
part nor inheritance wth you.

Take hede that thou offer not thy burnt of-
fryng in whatsoeuer place thou seist: but in
the place which the lord shall haue chosen
amonge one of thy trybes, there thou shalt
offer

The lawe. Deuteronomy.

offer thy burnt offerings, & ther thou shalt do al that I commaund the. Notwithstandyng, thou maiest kill and eate fleshe in al thy cityes, what so euer thy soule lusteth,

Deut. xv. c.

*uncleane and the cleane mayest thou eate euen as ther to and the hert: onely eate not the bloude, but poute it vpon the earth as water. Thou mayest not eate within thy gates

Deut. xiii. c.

tes the tythe of thy corne, of thy wine, and of thy oyle, either the first bozne of thyn oxen, of thy shepe, neyther a nye of thy bowes, which thou bowest, nor thy frewil offerings or heue offerings of thine handes: but thou must eat them before the lord thy god in the place whiche the lord thy God hath chysen both thou, thy son, and thy daughter, thy seruaunt & thy mayd, & the Leuite, that is within thy gates; and thou shalt rejoice before the Lord thy God, in all that thou puttest thine hande to. And beware

Eccle. vii. d

thou forsake not the Leuites as long as thou liuest vpon the earth.

Ex. xxviii. c

If (when the lord thy God hath enlarged the borders of thy land, as he hath promised the) thou saye, I wyl eate fleshe, because my soule longeth to eate fleshe, the thou shalt eat fleshe, what so euer thy soule lusteth. If the place which the lord thy god hath chosen for hys name to be honoured in, be to farre from the, then thou mayest sell of thy oxen and of thy sheepe, whiche the

the lawe.

Deuteronomy

the Lorde hath gyuen the as I haue com-
maunded the, and thou maist eat in thine
owne cytpe, whatsoeuer thy soule lusteth.
Heueri heles as the ro and the herte is ea-
sen, even so thou shalt eat it: the * vncleane
and the cleane indifferently thou shalt eat.
Only beware thou eat not the bloud. For
the bloude is the life, and thou mayest not
eat the lyfe with the fleshe: thou mayest
not eat it: but must powze it vpon the earth
as water. Se thou eat it not, therefore, that
it may go wel with the, and with thy chyld-
ren after the, when thou shalt haue done
that is ryght in the sight of the Lord.

Deu. xv. 3

For i. xiii. xliii. 2

But whatsoeuer of thine thou halow-
este and boweste to the Lorde, thou shalt
take and go vnto the place, whych the Lord
hath chosen, and thou shalt offer thy burnt
offerynge, both flesh and bloud vpon the
alter of the Lord thy God, and the blud of
thyne offrings thou shalt p'ure cure vpon
the aultrare of the Lord thy God, and shalt
eat the flesh. Take hede, & heare al these wor-
des which I cōmāde the, that it may do wel
and thy chyldren after the for euer, when
thoudost that which is good and righte in
the sight of the Lord thy god.

D
Deu. xliii. 6
and. xv. 3

When the lord thy God hath caste oute
the Heathen before the, whether thou go-
est to conquere theim, and when thou hast
conquered them, and dwelt in their lands
Beware thou be not taken in a snare after
them, after that they be destroyed before
the

De. xliii. 6
Ios. xliii. 6

Preceptes. Deuteronomy.

the, & that thou aske not after their Gods, saying: howe did these nations serue their gods, that I may do likewise: * Nay, thou shalt not do so vnto the Lord thy God: for all abhominacions, whych the lord hated, did they vnto their godes. For they burnt both their sons and their daughters wth fyre vnto their godds. But whatsoeuer I commaunde you, that take heede ye do, & * put naught therto, nor take ought ther from.

Deu. xviii. c.
Iere. xli. a
Esa. xxi. a

Deut. xlii. a
Apo. xxi. d.
* Iosu. i. b

The. xiii. Chapter.

The false prophete muste be put to deathe: God proueth our sayth by false myracles.

False Pro-
phets
Mat. vii. c.

Deut. xlii. a

Ier. xxviii.
and. xxi. d.

IF ther aryse amonges you a prophete or a dreamer of dreames, & giue the a signe or wonder, and that signe or wonder, which he hath said come to passe, and then saie: let vs go after straunge Gods, which thou hast not knowen, and let vs serue the: herken not vnto the wordes of that prophet, or dreamer of dreames. * For the lord thy God tempteth you to wete whether ye loue the lorde your God with al your hertes and wth all your soules. For ye muste walke after the Lorde your god, and feare him and kepe his commaundementes, and herken vnto his voice, and serue hym, and cleaue vnto him. And that prophet or dreamer of dreames shall dye: because he hath spoken to turne you awape from the lorde your god, which brought you out of y^e land of Egypt, and deliuered you out of y^e house of bondage, to thrust you oute of the waye, whiche

Preceptes. Deuteronomy.

which the lord thy god commaunded the to walke in: and so thou shalt put euyl away from the.

If thy brother the son of thy mother, or thine own son or thyne daughter, or þy wife that lieth in thy bosome, or thy frend, which is as thyne owne soule vnto the, entyce þy secretly, sayinge: let vs go & serue straunge goddes, which thou hast not knowen, nor yet thy fathers, euen the goddes of the people, whiche are rounde aboute the, whether they be nigh vnto the doore, or far from the, from the one ende of the lande vnto the other: * Se thou consente not vnto hym, nor herken vnto him. no, let not thine eye ppyte hym, ne haue compassion on hym, nor kepe him secret, but cause him to be slain. Thine hand shall be first vpon him to kil him: & the handes of all the people. And he shall be stoned to deth, because he hath gone about to thrust the awaye from the lord thy god, which brought the forth of Egypt, þy house of bondage. And al Israell shall heare and feare, and shall do no more anpe suche wickednesse as this is, amongs them.

If thou heare it reported of any of thy cities, which the lord thy god hath geuen the to dwell in, that certaine children of Belial are gone out amonge you, and haue moued the inhabitants of their city, sayinge: let vs go and serue straunge goddes, which ye haue not knowen: then seke & make inquirye diligently. If it be true, & the thyng
of

B

Isa. xlii. 2

mat. xvi. 6

Luk. xvi. 6

Idolatry

Deu. xlii. 2

De. xlii. 2

C

Preceptes . . . Deuteronomy .

of a suetti & such abhominacion is wrought
amonges pou, the without delay, thou shalt
smyte the dwellers of that ctyte wpth the
edge of the swerde, and destroy it merciles,
and all that is therin, yea even the very ca-
tel therof, with the edge of the swerde. And
gather all the spoyle of it into the middes
of the streates thereof, and burne wpth fyre
both the cite and al the spoyle therof every
whyt vnto the lord thy god. And it shall be
an heape foreuer, and shall not be builde a-
gaine. And se ther cleaue nought of the da-
ned thing in thine hand, that the lord may
turne from his fearce wraath, and shewe the
mercy, and haue compassion on the, & mul-
tiple the, as he hath swozne vnto thy fa-
thers: when thou haste hearkened vnto the
voice of the lord thy god, to kepe al his com-
maundementes, which I commaunde the
this daye, so that thou do that is ryght in
the eyes of the Lord thy God.

The .xiii. Chapter.

The maners of the gentyles may not be fo-
lowed, what beastes are cleane to be eaten, and
what not.

Leui. x. b.

Deu. xlii. a
end. xli. b
Exod. xix.

YE are the childrene of the lord your
God, cut not your selues, nor make
you any baldnes betwen the eyes for
any mans death. For thou art an holy peo-
ple vnto the lord thy god, and the lord hath
chosen the to be a seuerall people vnto him
selfe, of al the nacions that are vpon the earth
Ye shall eat no manner of abhominacion.

These

Preceptes. Deuteronomy.

These are the beastes which ye shal eat of: oxen, shepe and goates, herte, roo and bugle, wyld ge, bricorne, oxigen and Cameli- on. And all beastes that cleaue the hofte, & lyft it into two clawes, and chew the cud, them ye shal eat. Neuerthelesse, theese ye shal not eat, of them that chewe cud, and haue not their hofte lyft in two clawes, as be the camell the hare and the coney. For they chewe cudde, but deuide not the hofte: and therfore are vnclene vnto pou: and also the swyne, for though he deuide the hofte yet he chewed not cud, and therfore is vnclene vnto pou: ye shal not eat of the fleshe of them, nor touche the dead carcases of them.

* These ye shal eat, of al that are in the waters. All that haue finnes and scales. And whatsoeuer hath not fyns & scales, of þe ye may not eat, for that is vnclene vnto pou. Of al cleane byrdes ye shal eat, but these are they, of which ye may not eat: the eagle, the goshaue, the cormerant, the Frix, the vulture, the kpte and hir kind, & al kinde of rauens, the estriche, the nyghtcrowe, the cuckowe, the sparowhaue, & al hir kinde, the litle owle, the great owle, the back, the biture, the ppe, the storke the Deron, the iap in his kynde, the lapwinge, the swalowe. And all creppinge foules are vnclene vnto pou, and may not be eaten: but of al cleane foules ye maye well eat. Ye shal eat of nothyng that dieth alone. But thou mayest

opus

Leue. 11. 1. 2.

Uncleane

Leue. 11. 1. 2.

Preceptes. Deuteronomy.

giue it vnto the straunger that is in thy cite, that he eate it, or mayest sell it vnto an Alpaunt. For thou art an holpe people vnto the lord thy god. * Thou shalt not seech a kid, while it yet sucketh his mother.

Thou shalt lay forth the tythes of al manner of frutes that come oute of the fyethe pere by pere. And thou shalt eate before the Lord thy god (in this place whiche he hath chosen for his name too dwell) the tythe of thy corne, of thy wyne, and of thyne oyle, and the first borne of thine oxen, and of thy flocke, that thou maiest learne to feare the Lord thy God alwaye.

* If the way be to longe for the, because the place is to farre from the, which the Lord thy God hath chosen to set his name there (so that thou canst not carpe wyth the, the frutes wherewith God hath endewed the) then make it in monye, and take the monye in thy hande, & go vnto the place which the Lord thy God hath chosen, and bestow that monye, on whatsoeuer thy soule lusteth after, of oxen, shepe: wyne, and good dryncke, and of whatsoeuer thy soule desireth, & eat ther before the lord thy god, and be mery: both thou and thyne household.

And the Levite that is in thy cite. Se thou for: take not the Levite, * for he hath the neyther part nor inheritaunce with the.

* At the ende of thye pere, thou shalt bypnyng forthe all the tythes of thyne encrease the same pere, and lay it by within thine owne cite;

¶ That is
for beare
e he suckin:
gies and to
haue copas:
son of the
people

Exo. xlii. i.

¶ Tythes.

Exo. xlii. i.

Deut. xii. c.

* Deut. x. v

and. xvi. i. a

* De. xxi. c

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preceptes.

Deuteronomy.

citie, and the Leuite shall come, because he hath neither parte nor inheritaunce wth the, and the straunger and the fatherlesse, and the widow which are within thy citie, and shall eat and fyll them selues, that the Lord thy God may blesse the in all thy woꝝkes of thyne hand. whych thou doest.

The .xx. Chapter.

The forgiveness of debtors in the seventh yere. If the Israelytes obey God, they are prospered, they shall not suffer povertye. Howe we oughte to lende.

At the ende of seven yeres, thou shalt make a fre yere. And this is the manner of the fre yere: whosoever ledeyth out with his hand vnto his neighbour, maye not aske agayne that whiche he hath lent, of his neighbour, or of hys brother: because it is called the Lords fre yere, yet of a straunger thou maieste call it home agayne, but of thy brother thou shalt clayme no det: and so in anye wise there be no begger amonges you. For the Lord shall blesse the lande whiche he geueth the, an enheritaunce to possesse: so that thou herken vnto the voice of the Lord thy God, too make and do all these commaundements, which I commaund you this daye, yea and then the lord thy God shall blesse the as he hath promysed the, and thou shalt lende vnto manye natyons, and shalt borow of no man, and shalt raygne ouer manye natyons, but none shall raygne ouer the.

When

Disposyng
of tythes.

The fre
yere.

Leuit. xxv. 2.

Exo. xxi. 2.

Esai. lxxv. 2.

Eccle. iiii. 2.

Deut. xv. 2.

Preceptes. Deuteronomy.

15 When one of thy brethren among you is
4. Tho. iii. c. wared poore in anye of the cyties within
 thy lande whyche the Lorde thy God gy-
Mat. v. g. ueth the, se thou harden not thine hert, nor
Mat. vi. c. shut to thine hand from thy poore brother:
 But open thynne hand vnto him, & lend him
 sufficient for his nede, whiche he hath. And
 beware, there be not a pointe of Feliall in
 thine hert, that thou woldest saie: & these
 seventh yere, the yere of fredome is at hand
 & therfore it greue the to loke on thy poore
 brother, and so geuest hym nought, and he
 then crye vnto the Lorde agaynste the, and
 it shall be layde vnto thy charge. But geue
 him, and let it not greue thine hert to giue:
16 Because for that thyng, the Lord thy God
 shall blesse the in al thy worckes, and in al
 thou puttest thynne hande to. For the lande
17 shall neuer be wythoute poore. Wherefore
 I commaund the, sayng: open thine hand
 vnto thy brother that is nedp and poore in
 thy lande.

18 If thy brother an Hebrew sell him self, to
 the, or an Hebrewesse, he shall serue the .vi.
 yere, and the seventh yere thou shalt let
 him go free from the. And whē thou sendest
 him out free from the, thou shalt not let him
 goe away empty: but shalt giue him of thy
 sheepe, and of thy corne, and of thy wyne,
 and geue hym of that, wherewith the lord
 thy God hath blessed the. And remember
 that thou wast a seruante in the land of Egypt
 and the lord thy God deliuered the thence
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The lawe.

Deuteronomy.

wherefore I commaund thys thyng to day.

That if he sape vnto the, I wpll not goo awaye from the, because he loueth the and thyne house, and is well at ease wpyth the: then take a napele and napele his eare to the doze therewith, and let him be thy seruaunt for euer, and vnto thy maid seruaunt, thou shalt do likewise. And let it not greue thine eyes to lette hym goo oute from the, for he hath bene worzth a double hyzed setuaunte to the in his serupce syppeares. And the Lorde thy God shall blesse the in all that thou dost.

Exod. xxi. a

At the first bozne that come of thine oxen and of thy shepe that are males, thou shalt halowe vnto the Lorde thy God. Thou shalt not ploughe with the first bozne oxe, nor shalt not clipp thy first bozne shepe: but shalt eat them before the lord thy god, pere by pere in the place whiche the Lorde hath chosen, both thou aud thyne household. If ther be any defozmitie therein, whether it belame oz blynd, oz whatsoeuer euyl fauorednes it hath, þ shalt not offer it vnto the Lord thy god: but shalt eat it in thine own city þ vnclene, and þ clene indifferently, as theroo & the hert. Only eat not the bloude therof, but poure it bpō þ ground as water.

D

First sentes
Exo. xxi. a.
Leu. xxvii. d
Num. iii. b.

Leu. xxi. c.
De. xvii. a.
Deu. xii.

The. xvi. Chapter.

Of easter, whitsondaye. & the feast of tabernacles, what officers ought to be ordeyned.

OBSerue the moneth of * Abyb, & offer passeouer vnto þ lord thy God. For in the moneth of Abyb, the Lord thy

It. i.

God

A
Easter.
* Abyb, þ is
of April

Preceptes. Deuteronomy.

whē al thin
ges do
spring of
freshe.

Exo. xxi. b

Leui. xxi. a

Num. ix. a

and. xviii. c

Exo. xxi.

God brought the out of Egypt by nyghte.
Thou shalt therfore offer passeouer vnto þ
lord thy God, & shepe and open in the place
which the lord shal chose to make his name
dwell there. Thou shalt eate no leuended
bread therewith; but shalt eate therwith þ
bread of tribulacion. vii. dayes long. For þ
camest out of the lād of Egypt in hast, that
thou mayst remember the daye when thou
camest out of the land of Egypt al dayes of
thy lyfe. And se ther be no leuended breade
sene in al thy colles. vii. dayes long, & that
ther remayne nothyng of the flesh whych
thou hast offred, the fyrst daye at euen, vn-
tyll the morning.

Thou maist not offer passeouer in any of
thy ctytes which the Lord thy god giueth
the: but * in the place whych the Lorde thy
God shal chose to make his name dwel in,
ther thou shalt offer passeouer at euē about
the goynge downe of þ sonne, enen in the
season that thou camest out of Egypt. And
thou shalt seth and eate it in the place whi-
che the Lord thy God hath chosen, and de-
part on the morowe and gette the vnto thi
tent. Six days thou shalt eate swete bread
and the. vii. daye is for the people too come
together to the Lorde thy God, that thou
maist do no worke.

ii. Pa. xxv.

* De. xxi. b

and. xvi. b

Exo. xxi. b

Leui. xxi. c

Actes. ii. a

Then reken the. vii. wekes, and begyn to
reken the. vii. wekes when the sickle begin-
neth in the corne, and kepe the feast of we-
kes vnto the Lord thy god, that thou giue
a fre

Preceptes: Deuteronomy.

a frew ploffering of thine hande vnto the
Lord thy God accordyng as the lord thy
God hath blessed the. And reioyse before
the Lord thy God both thou, thy son, thy
doughter, thy seruaunt and thi maid, and
the leuite that is within thy gates, and the
straunger, the fatherlesse and the wpdow
that are among you, in the place whychē
the lord thy god hath chosen to make his
name dwell ther. And remember thou wast
a seruant in Egipt, that thou obserue and
do these ordynaunces.

Thou shalt obserue the fest of tabernacles
vii. dayes long after thou hast gathered in
thy corne and thy wyne. And thou shalt re-
ioyce in that thy feast, both thou, thi sonne
thy doughter, thy seruaunt, thy maide, the
Leuite, the straunger the fatherlesse and
wpdow that are in the cities. * **Seuen da-** **iii. Re. viii.**
pes thou shalt keepe holye dape vnto the
lord thy God, in þ place which þ lord thal
chose, for the lord thy god thal blesse the in
al thy fruts and in al the workes of thyne
hands, and therfore shalt thou be gladde.
Thre tymes in the yere shall al your males
appere before the lord thy god in the place **Exo. xxiii. 14**
whychē he thal chose: In the feast of swete
bread, in the feast of weakes, in the feast of
tabernacles. And they shall not appere be-
fore the lord empty: but euery mā with the
gift of his hād, accordinge to the blessinge
of the lord thy god, which he hath giue the **D**

Judges
Judges & officers thou shalt make the in

ii. ii.

all

The lawe.

Deuteronomy

De. xliiii. c.
i. Be. viii. c.

all thy gates whych the Lord thy God glaueth the, thorow out thy trybes, & let them iudge the people rightously. Wette not þ law nor know any person, neyther take any reward: for giftes blynd the wise & peruert the wordes of þ righteouse. But in all thyng folow righteousnes, þ thou mayst lyue and enioye the land whych the Lorde thy god gyueth the.

Exod. xlii.
Eccle. xv. d

Thou shalt plant no groue of whatsoeuer trees it be, ngyh vnto the altare of the lord thy God which thou shalt make the. Thou shalt set the vp no pylle, whych the Lord thy God hateth.

The. xvii. Chapter.

The payne and punysshment for Idolatrye
The doubtful sentence must be referred vnto the great iudges. The punysshmente of a rebell or presumptuous wpythstander of the law. The inuention of a kynge.

Leui. xlii. c.
Deu. xv. c.

Thou shalt offer vnto þ lord thy god no ore nor shepe wherein is any deformiti whatsoeuer euil fauorednes it be, for þ is abhominacion vnto the Lord thy God. If there be found among you in any of the cityes whiche the lorde thy god gyueth the man or womā that hath wroughte wyckednesse in the syght of the lord thy God, that they haue gone beyonde his appoyntment so that they haue gon and serued straunge gods and worshipped them, whether it be the son or mone or anye thyng contayned in heauen which I forbad, and it was told the,

Exo. xlii. c.
Eccle. xv. d

Deut. xlii.

The lawe. Deuteronomy.

the, and thou hast herd of it: the thou shalt enquer diligently. And if it be true and the thyng of a suertie that such abhominacion is wrought in Israel then thou shalt bring forth that man or that woman which haue commpted that wycked thyng vnto the gates, and shalt stone them wth stones, and they shall die. At the mouth of two or iii. witnesses shall he that is wor^{thi} of death die: but at the mouth of one witness he shall not die. And the handes of ϕ witnesses shall be first vpon him to kil him, and afterwar^d the handes of all the people: so shalt thou put wyckednesse awaye frome the.

If a mater be to hard for the in iudgement betwene bloud and bloud, p^{lee} & p^{lee}, plage and plage in matters of strife within thy cities. Then arise & gette the vnto a place which the lord thy God hath chosen, & go vnto the prestes the Leuytes, and vnto the iudge that shall be in those dayes, and aske, & they shall shew the how to iudge. And se thou do accordyng to that which they of ϕ (place which the lord had chosen) shew the and se thou obserue to do accordyng to all that they enfor^m the. Accordyng to ϕ lawe whych they teach the, & maner of iudgm^{et} whiche they tel the, se thou doo & that thou

*bowe not from that which they shew the neyther to the ryght hand nor to the lefte. And that man that wyl do obstinatlye, so ϕ he will not herken vnto the prieste ϕ standeth there to minister vnto ϕ Lord thy god

Ex.iii.

Deut. xxi. b.
and. xix. b.
Iosu. vii. b.

Num. xxv. c.
Deu. xix.

Deut. xxi. b.
Eccle. xlv.
Ezechi. v.

Deut. v. b.
Iosua. i. b.

or

Preceptes. Deuteronomy.

or vnto the iudge, shall dye, & so thou shalt put away euyl from Israel. And al the people shall heare and shall feare &, shall do no more presumptuously.

**i. Re. viii. a
Bynges.**

When thou art come vnto the land whych the lord thy God gyveth the, and enioyest it and dwellest therin: If thou shalt say, I wil set a kyng ouer me: like vnto al the nations that are about me: Then thou shalt make hym kyng ouer the whom the Lord thy god shall chole. One of thi brethren must thou make king ouer the, and maist not set

**iii. Re. iiii.
ii. Pa. 17. a**

And a stranger ouer the, which is not of thy brethren. But in any wyse let hym not hold to many horses that he bynge not people as gapn to Egypt, thorow the multitude of horses, for as much as the Lord hath sayd vnto you: ye shall henceforth go no more againe þ way. Also he shall not haue to many wiues lest his hert turne away, nether shall he gather him siluer & gold to much.

**iii. Re. xi. a
iii. Reg. x. e
Esa. lv. b**

And when he is set vpon the seate of his kyngdome, he shall write him forth this second law in a booke, takynge a copp of the priests the Levites. And it shall be w hym, & he shall rede therein al dayes of his lyfe that he may learne to feare the lord his god to kepe al the wordes of thys law, & these ordynances to do them. & his hert arise not aboue his brethren, & that he turne not fro the comaundemēt: either to the right hand or to the left, that both he & his childe may prolong their daies in his kingdō in Israel.

The

Josua. i. b

preceptes. Deuteronomy.

The. xviij. Chapter.

The Levites might haue no possessions. Idolatry must be fled. The prophet Christe is promised. A false prophet must be slain, and how he may be knowen.

The priestes, the Levites, all the trybe of Leup* shall haue no part nor enheritaunce with Israel. The offerings of the Lord & his enheritaunce they shall eate, but shall haue enheritaunce amonge their brethren: the lord is their enheritaunce, as he hath sayd vnto them. And this is the dutye of the priestes of the people and of the shepe that offer, whether it be oxe or shepe: They must giue vnto the priest, the shoulder and the two chekes and the mawe, the fyrst frutes of the corne, wyne and oyle, and a porci- on of wol of the shepe wherynge must thou giue him. For the Lord thy God hath chosen him out of al the tribes to stand, and to minister in the name of the lord: both hym and his sonnes for ever. If a Leuyte come forth of any of the cities or any place of Israel, wher he is a sojourner, and come with al the lust of his hert vnto the place which the lord hath chosen: he shall ther mynister in the name of the Lord thy God, as all thy brethren the Leuytes do which stand ther before the lord, And they shall haue like porci- ons to eate, besyde that commeth to him of the patrymony of his auncestours.

When thou art come into the land whiche the lord thy god giueth the, see thou lerne

Ar. iiii.

not

A
Nu. xviii. c.
De. x. b. xii.
b. & xlii. b.
i. Cor. ix. b
Ezer. lxxiii.

B

The lawe. Deuteronomy.

Leu. xviii. a.
And. xx. d.
Deu. xii. d.
and. xvii. b.
iii. re. xxi. a.
Iere. vii. a.
and. xix. a.

not to do after the abhominacions of these
nacions, Let there not be found among you
that maketh his son or daughter to go thro-
rowe the fyre, or that useth wptchcraft, or
a choser out of dapes or that regardeth the
flynge of foules, or a sorcerer, or a Char-
mar, or that counseleth with sprites, or a
prophciar, or that asketh the aduise of þ
dead. For al that do such things are abomi-
nacion vnto the lord: & because of these ab-
hominacions the lord thy god dothe caste
them out befoze the, be pure therfoze wth
the lord thy god. For these nacions whiche
thou shalt conquer, hearken vnto chosers
out of dapes and prophciars. But the lord
thy god permitteth not that to the.

Christe is
here promi-
sed a pre-
cher of bet-
ter tidings
thē Moses.
Act. iii. d.
and. viii.
Mat. xxi. a.

The Lord thy God wpll stee vp a pzo-
phet amongs you: euen of thi brethren like
vnto me: and vnto him ye shall hearken accor-
dyng to al that thou desyredest of the Lord
thy God in Bozebe in the day when the pro-
ple were gathered, sayinge: Lette me heare
the voyce of my Lord God no more, nor se
thys great fyre anye more, that I dye not.
And the Lord sayde vnto me: they haue
well spoken, I wpll rayse thepm vp a pzo-
phete frome the myddes of thepz brethren
vnto the, and wpll put my wordes into hys
mouth, and he shall commaunde hym. And
whosoever wil not hearken vnto that wooz-
des whiche he shall speake in my name, I
wpll requyre it of him.

Exo. xx. c.
Deute. v. c.
Thon. xi. c.
Ier. vii. a.

But the pzophet which shall presume to
speake

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The lawe.

Deuteronomy

speake ought in my name which I cōmaū-
ded not to speake, and he that speaketh in
the name of straunge gods, shal dye. And if
thou saye in thynne herte how shall I know
that which the lord hath not spokē. When
a prophete speaketh in the name of the lord
if the thyng folowe not nor come to passe,
that is the thing which the lord hathe not
spoken, but the prophet hath spoken it pre-
sumtuously: be not aferd therfore of hym.

The. xix. A chapter.

The franchised townes. The punishment
of hym that beareth false wytnes.

When the Lorde thy God hathe de-
stroyed the nacions, whose land the
Lorde thy God geueth the, and thou
hast conquered theym, and dwellest in the
Ctytes and in theire houses: thou shalt
appoynte thre Ctytes in the myds of the
lande whych the LORD thy God ge-
ueth the to possesse: thou shalt prepare
the way and deuide the costes of thy lande
whych the Lorde thy God geueth the to
enherete into thre partes, that whoso-
uer committeth murther maye flee thither
And this is the cause of the slayer that shal
flee thither and be saued. Yf he smyte his
nephghoure ignorauntelye and hated
hym not in tyme passed. As when a manne
goth vnto the wood wpth his nephghoure
to hewe wood, and as his hande fet cheth a
stroke wpth the axe, the head slippeth from
the helue and smytteth his nephghoure &

Num. xxi. a
Deut. xxi. a
Le. xxviii. a
Ezek. xlii. a

A
Deut. xxi. d.
Nu. xxxv. b
Iosa. x. a.

Deut. xxi. b
Deut. xxi. a

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Preceptes. Deuteronomy.

he dye, the same shall flee vnto one of the same cities and be saued. Least the reuenger of bloude folow after the slayer whyle his hert is hote and ouertake hym, because the way is long, and see him, and yet there is no cause worthe deathe in hym, for as muche as he hated not hys neyghboure in tyme passed. Wherfor I commaund the, se thou apointe oute thre cities.

And if the lord thy God enlarge thy coastes as he hath sworn vnto thy fathers & giue the al the land which he sayed he wold giue vnto thy fathers (so that thou kepe al these commaundements & do them, whiche I commaunde the this day, that thou loue the lord thy God and walke in hys wayes euer) then thou shalt put thre cities mo vn to those thre that innocent bloude be not shed in thy land which the lord thy god geueth the to enheret, & so blud come vp o the. But if ther be any mā that hateth his neyghbour & laieth await for him & riseth against him, & smiteth him & he die & fleeth vnto any of these cities. Then let the elders of his cite send & fetch him thence & deliuer him in to the hands of the iustice of blud, & he shall die. Lettethine eie haue no pitie on him so thou shalt put away innocent bloud from Israel, & happy art thou. Thou shalt not remouethy neyghbours marke, which they of old tyme haue set in thine enheritaunce that thou enheretest in the land which the lord thy God geueth the to enioye it.

Job. xxviii.

Deu. xviii

One

Receptes. Deuteronomy.

One wptnes shal not arise against a man in anye maner trespase or synne, whatsoe-
uer synne a man committeth: * But at the
mouth of two or of thre wptnesses, shall all
matters betryed.

If an vnrigheteouse witnes rise vp against
a mā to accuse him of trespase: the let both
the men which strue together, stand before
the Lord, before the priests and the iudges
whiche shalbe in those dayes, & let the iud-
ges enquire narrowly. And if the wptnes be
founde false and that he hath geuen false
witnes against his brother, then shall ye do
vnto hym as he hadde thought to doo vnto
his brother, and so thou shalt put euil awai
from the. And other shall heare and feare
shal henceforth commit no more any suche
wyckednes amonges you. And lette thyn e
ye haue no compassion, but * lyfe for lyfe,
eye for eye, toth for tothe, hande for hande,
and fote for fote.

De. xvi. b
mat. xvi. e.
Jhon. viii. e
st. cor. xiii. a
i. Tim. v. c.
Hebr. x. e

The law of
falseness

Ero. xxi. a
Leu. xxiii. c.
Dan. xlii. g
Math. v. f

The. xx. Chapter.

Who ought to go to battel. The law of Je-
rusalem among the Israelites. The Canaanites must
they kill.

When thou goest out to battel agaynst a
thyne enemies, and leyst horses and
charrettes and people mo then thou,
be not a fearde of them, for the Lord thy
God is wth the whych brought the forth
of the land of Egypt. And when ye are com-
inghe vnto battel, let the priest come forth
and speake vnto the people and saye vnto
them:

De. xvi.

Lawe of
armes.

Preceptes. Deuteronomy.

thē: Heare Israel ye are come this day vnto battel agaynste poure enempes, let not your hertes fainte, neyther feare, nor be amazed, nor a dreade of them. For the lord thy God goeth wpth pou to fght for you agaynste your ennemies and to saue you. And let the captaines speake vnto the people, sayinge: If anye manne haue buyt a newe house and haue not dedicate it, lette him go and retourne to hys house leaste he die in the battel & another dedicate it. And if anye man haue planted a bynepard and haue not made it comen wherof euery man maye eat, let hym go and retourne again vnto his house: leaste he dye in the battell & another make it comen. And if any man be betrouthed vnto a wife & haue not takē her, lette hym go and returne agayne vnto hys house, leaste he dye in the battel and another take her.

Deu. xliii. And let the captaines speake further vnto the people and saye. If any man fere and be fayne herted, let hym goo and returne to his house lest his brothers hert be made faint as wel as his. And whē the captains haue made an ende of speakynge vnto the people, euerye standarde shall arrape hym selfe to fghte.

Deut. xx. 2
Num. xxi. 2. When thou comest ngyhe vnto a cytpe to fight against it, offer them peace. And if they answer the agayne peaseably, and open vnto the, then let al the people that is found therein be tributaries vnto the, and serue

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preceptes. Deuteronomy.

serue the. But if they wil make no peace w
the, then make war agaynst the egypte and
besiege it. And when the Lord thy god hath
delpuered it into thynne handes, smyte all
males therof wpth the edge of the sweard
saue the wemen & the children, and the cat
tel and al that is in the cite, all the spoile
therof take vnto thy selfe, & eate the spoile
of thine enemies which the Lord thy God
geueth the. Thus thou shalt do vnto al the
cities whych are far of from the and not of
cities of these nacions.

**Josua. viii. a.
and. xi. a.**

But in the cities of these nacions whych
the lord thy God geueth the to enheryte, þ
shalt saue al pue nothng þ bretheth. But
shalt destroye them wthoute redempcion
both the Hethites, the Amorites, the Cana
nites, the Hherizites, the Heuites, and the
Jebusites, as the lord thy God hath com
maunded the that they teach pou not to do
after all theyr abhominacions which they
do vnto their gods, & so should sin against
the Lord pour God.

**Deu. xxi. a.
Judic. i. b.
Deut. vii. a.
Josua. vi. c.
and. viii. c.
and. x. c.**

When thou hast besieged a cypre long time
in makinge warre agaynst it to take it, de
stroye not the trees therof, that thou wol
dest thrust an axe vnto them. For þ mayest
eate of them and therfore destroye the not.
For the trees of the fields are no mē, that
they myght come agaynst the to besiege þ
Neuertheles those trees which thou know
est, þ men eat not of the, thou mayest de
stroye and cut them downe, and make bul
werkes

D

Preceptes. Deuteronomy.
werckes against the citie that maketh war
with the, til it be ouerthrowen.

The. xxi. Chapter.

The purgacion of him that is found dead
and is not known howe he was slayne, how
we oughte too take to wyse her that is taken in
warre. The ryghte of the first begotten. The
punishment of the sonne that is disobedient
to his father and mother.

Yf one be founde slayne in the Land
whych the Lord thy God gyueth thee
to possesse, and lyeth in the fieldes
not known who hath slayne hym. Then
thyne elders and thy iudges come forth,
measure the distaunce of the cities that are
roundabout the slayn person. And lette the
elders of that citie, whiche is next vnto
the slaine man, take an heiffer whych hath not
bene laboured, nor hath drawen in the pock
and let them bring her vnto a valeye where
is neyther earinge nor sowing, and strike
of hir head ther in the valeye.

Then. xxi. b **Then** let the priestes the sonnes of Leu
Exod. xlv. d **come forth** for the lord thy God hath cho
sen them to serue and to prayse his name
and therefore at their mouthe shall all streyfe
and plage be tryed. And al the elders of the
citie þ is next to the slayne man, shall come
forth to the corpes, and washe their hands
ouer the heiffer þ is beheaded in þe place,
shal aunswere & saye: oure hands haue not
shed this bloud, neither haue our eyes seen
it. Be mercyfull lord vnto thy people

preceptes Deuteronomy.

rael, which thou hast deliuered and put not innocent bloude vnto thy people Israell: & the blood shalbe forgiven the. And so shalt thou put innocent bloude from the, when thou shalt haue done that is ryghte in the syght of the Lorde.

Jonas. 1.9

When thou goest to warre against thyne enemyes, and the lord thy God hath deliuered them into thyne handes, & thou hast taken them prisoners, and seist amongst the captiues a beutyfull womanne, and hast a loue vnto hir, that thou wouldest haue hyr to thy wife. Bying hir home to thine house and let hir shawe hir head, and pare hir nailles, and put hir rayment that she was taken in from hir, and lette hir remaine in thyne house and bewepe hir father & hyr mother, a moneth lōg, and after that go in vnto hyr and marry hir, and let hir be thy wife. And if thou haue no fauour vnto hyr, then let her go whether she lusteth: for thou mayst not sell hir for money, nor make cheuelance of hir, because thou hast humbled hyr. If a man haue two wyues, one loued and another hated, and they haue borne hym chyldren, both the loued & also the hated. If the first borne be the son of the hated, then when he disposeth his goodes amongs the chyldren, he may not make the sonne of þe beloued first borne, before the son of the hated, which is in dede the first borne. But he shal know the son of þe hated for his first borne, & he giue him double of al that he hath. For he

Gen. xxxi.

Gen. xlii.

Preceptes. Deuteronomy.

he is the first of his strength, & to hym belongeth the right of the first borne.

**Stubbarne
chylde.**

D If any man haue a son that is stubborne and disobedient, so that he wyl not herken to the voice of his father, and voice of his mother, & they haue taught him nourture but he would not herken vnto them: Then let his father & his mother take him, and bring him out vnto the elders of that city, and vnto the gate of that same place, and saye vnto the elders of the cite. This oure sonne is obstinate and disobedient, & wyl not herken vnto oure voice, he is a ryoter & a dronckard. Then let all the men of that cite stone him to death. And thou shalt put euyll awaye from the, and all Israel shal here and feare. If a man haue commyted a trespase worthy of death, and is put to death for it, and hanged on tre: lette not his body remayne al night vpon the tree, but bury him the same day. For the curse of God is on hym that is hanged. Defile not thy land therfore, which the Lord thy God gyueth the to enherite.

Leuit. xxi.

Leuit. xxi.

The. xxi. Chapter.

What thou oughtest to do when thou syndest thy neyghbours beast goyng astraye. A man shal not weare womens clothyng, or a woman mannes clothyng. To were a cote of wolles and of flaxe is also forbydden. The punishmente of hym that acculeth a manne vnyghteously: of an aduoucer also, and of hym that rauyeth a mayde.

If

If thou se thy brothers ore or shepe go a-
 straye, thou shalt not withdraw thy selfe
 from them: But shalt bryng them home
 agayne vnto thy brother. If thy brother be
 not nieghly vnto the, or if thou knowe hym
 not, brynge them vnto thyne own house, &
 lette them be with the, tyll thy brother aske
 after them, and then deliuer him the m a-
 gayne. In like manner shalt thou do with
 his asse, with his rayment, and with al losse
 thynges of thy brother which he hath lost,
 and thou hast founde, and thou mayste not
 withdrawe thy selfe.

If thou se that thy brothers asse or ore is
 fallen downe by the wape, thou shalt not
 withdrawe thy selfe frome them: but shalt
 helpe him to heue them vp agayne.

The woman shal not weare that pertay-
 neth vnto the man, neither shall a man put
 on womans rayment. For al that do so, are
 abhominacion vnto the Lord thy God.

If thou chaunce vpon a birdes neste by the
 way, in whatsoeuer tre it be or on þ ground
 whether they be pounge or egges, and the
 damme sitting vpon the pong or vpon the
 egges. Thou shalt not take þ mother with
 the pounge. But shalt in anye wise lette the
 damme go, and take the ponge, that thou
 mayest prospere and prolonge thy dayes.

When thou buildest a newe house, thou
 shalt make a batilment vnto the rous: that
 thou lade not bloud vpon thine house, if a-
 ny man fall therof.

Lawes.**Deuteronomy.****Leuit. xix.**

Thou shalt not sowe thy vineyard with diuers seed: lest both be vnholowed, the seed whiche thou hast sowne, wpth the fruite of thy vynearde.

Thou shalt not plow with an oxe and an asse together. Thou shalt not weare a garment made of linspe wulspe.

**Am. reb. v.
Gardes.**

Thou shalt put gardes vpon the foure quarters of thy vesture wherewith thou couerest thy selfe.

Am. v. v.

If a man take a wife, and when he hath lyne wpth her, hate her, and lape shamefull thynges vnto her charge, and bynge vppon an euill name vppon her, and saye: I toke this wife and when I came to hir, I founde her not a mayde. Then lette the father of the Damsell and the mother bynge forth the tokens of the damselfs byrgynytie vnto the elders of the ctyte, euen to the gate. And let the damselfs father saye vnto the elders: I gaue my Doughter vnto this man too wyfe, and he hateth her, and lo he layeth shamefull thynges vnto her charge, sayinge: I founde not thy daughter a mayde. And yet these are the tokens of my daughters virginitye. And lette them spreade the vesture before the elders of the cite. Then lette the Elders of that ctyte take that manne, and chastise him, and a meerce him in an hundred speles of syluer, and giue them vnto the father of the damself, because he hath broughte by an euill reporte vpon a mayde in Istaell, and they shall bee

hys

James.

Deuteronomy.

hys wyfe, and he may not put her away all
his daies. But if the chynge bee of a truthe
that the damsell be not founde a virgin, let
them brynge her to the doores of hyr fathers
house, and let the menne of that citty stone
her with stones to deathe, because she hath
wrought folpe in Israel, to play the whoze
in her fathers house, and so thou shalt put
euill awaye from the.

De. xxiii. c.

If a man be found lyng wpyth a woman
that hath a wedded husband, then let the
dye both of them as wel the man that lay-
wpyth hys wife, as also the wife, so thou shalt
put away euill from Israel.

Leui. xx. b

D

If a maid be betrouthed vnto an husband
and after a man find her in the town and li-
with her, the ye shall bring them both forth
vnto the gates of that citty and shall stone
them to deathe. The damsell because she cri-
ed not beinge in the citty, and the man be-
cause he hath defiled his neighbours wife,
and thou shalt put away euill from the.

Rape.

But if a man finde a betrouthed damsell
in the felde, and force her and lye wpyth her.
Then the manne that laye wpyth hyr shall
dye alone, and vnto the damsell thou shalt
doe no harme, because there is in the dam-
sell no cause of deathe. For lyke as when a
mannerpseth agaynst hys neyghbour and
steeth hym, euen so is thys matter. For hee
found her in the felds, and the betrouthed
damsell cryed, but there was no man to res-
cove her, If a man fynde a mayde that is

St. ii.

not

Lawes.

Deuteronomy

not betrothed and take her, and Ipe with her and be founde. Then the manne that laye with her, shall geue vnto the damself father fyfte peny of syluer. And she shall be hys wyfe because he hath deflowred her maydenhead, and he maye not put her awaye al his daies. No manne shall take his fathers wife, nor vnhye his fathers secrete

Leu. xviii. a
Deu. xxi. c

The. xxi. Chapter.

What manner of men may not be admytted into the church. Polutions that hap in the nyght. **Ury.**

A One that is gelded, or hath his preu members cut of, shall come into þe congregacion of the lord. And he that is born of a concubin, shall not come into the congregacion of the Lord, no in the tenth generacion he shall not enter into the congregacion of the Lorde. The Ammonites and the Moabytes shall not come into the congregacion of the Lorde, no not in the tenth generaciō, no thei shall neuer come in to the congregacion of the Lorde because they met you not with bread, and water in the way, when ye came oute of Egypt, and because they hyred agaynst the Balaa the sonne of Beor the interpretour out of Mesopotamia, to curse the.

Leuit. xxi. i.
Esa. lvi. a.

ii. Es. ciii. e
Num. xxi. i.

Num. xxi. a

Nos. xxi. b

Neuertheles the lord thy God wold not hearken vnto Balaam, but turned the curse to blessing vnto the: because the Lorde thy God loued the. Thou shalt neuer therefore seke that whiche is prosperous or good for them

Lawes.

Deuteronomy.

them al thy daies fozeuer. Thou shalt not abhorre an Edomite, foze he is thy brother, neyther shalt thou abhorre an Egyptian, because thou wast a straunger in his land. The chyl drene that are begotten of theym shall come into the cōgregacion of the lord into the thyrd generacon.

B.
Gene. xxv. e.

When thou goest out wpth the hoste agaynste thine enemyes, kepe the frō al wickednes, If ther be ani man that is vnclene bi reason of vnclenes that chaunceth him by nyght, let hym go oute of hys hoste, and not come in agayne, vntyl he haue washed hym selfe with water befoze the euen: and then when the sonne is down, let him come into the hoste againe.

ti. Cor. x. a
Eph. vi. d.

Thou shalt haue a place without the hoste whither thou shalt resort to foze necessitye, and thou shalt haue a shouel vnder thi girdel, and when thou wilt ease thy selfe, dig therewith and turn and couer that which is departed from the. Foze the lord thy god waketh in thyne hoste, to rpe the, and set thine enemyes befoze. Let thyne hoste be pure, that he se no vnclene thyng among you & turne from you.

Of the fugi
tyue seruāt.

Thou shalt not delpyer vnto hys master the seruauent which is escaped from his master vnto the. Let hym dwel with the, euen amōg you in what place he hym self liketh best, in one of the cities wher it is good foze him, and bere him not.

Ther shall be no hooze of the daughters

St. iii.

of

Lawes.

Deuteronomy.

Stewes be
damned.
Nu. xxi. b.
Deu. xxi. c.
Mich. i. b

of Israel, nor hoozemonger of the sones of
Israel. Thou shalt neyther bynge þy
of an hore, nor the pryce of a dogge into the
house of the Lord thy God in no maner of
bowe, for both of them, are abhomy nacion
vnto the Lord thy God.

Alury
Exod. xxi. c.
Leui. xxi. c.
Ecd. vi. c.

Thou shalt bee no vsurer vnto thy bro-
ther neither in monye nor in fode, nor in a-
ny maner thyng that is lent vpon vsurye.
Vnto a straunger thou mayst lend vpon vs-
urye, but not vnto thy brother, for thou
shalt lende hym in hys nede, that the lord
thy God maye blesse the in all thou setteste
thyne hande to in the lande whither thou
goest to conquere it.

Howes.
Nu. xxx.
Eccl. v. a
Baru. v. a

* When thou hast bowed a bow vnto the
Lord thy God, set thou be not slacke to per-
fourme it. For he wyl surely require it of
the and it shal be layd vnto the. If þu shalt
leau bowynge, it shall bee no synne vn-
to the but that whiche is ones gone out of
thy hyppes, thou muste kepe and do, accor-
ding as thou hast bowed vnto the Lord thy
God of a tre wyl whiche thou hast spok
wth thy mouth.

When thou comest into thy neighbours
byneparde, thou mayst eate grapes thy be-
lye full at thy pleasure; but thou shalt put
none in thy bagge.

Mat. xxi. a.

When thou goste into thy neyghbours
corne, thou maist plucke the eares w thyne
hand, but thou mayst not moue a speckle vn-
to thy neyghbours corne.

The

Lawes.

Deuteronomy.

The. xliiii. Chapter.

Diuorcement is permitted. He that is new
ly married shall not be compelled to go to
warre. The remnants of coine must be left
in her nest for the poore.

Vhen a man hath taken a wyfe and
married her, if she fynde no fauour
in hys eyes, because he hath espied
some vncleanenesse in her, then lette hym
wyte her a byl of dyuorcement & put it in
her hande and sende her forth of his house.
* If when she is departed out of his house
she goo and be an other mannes wyfe and
the second husbaud hate her and wyte her
a letter of diuorcement and put it in her had
and send her oute of hys house: or if the se-
conde man dye which toke her to wife, her
first mā which set her, away maye not take
her agayne to be hys wyfe, in as muche as
she is defiled. For that is abhomynt upon
in the syght of the Lorde: that thou despyle
not the land wpth synne whiche the Lord
thy god geueth the to inheryte.

* When a man taketh a newe wyfe, hee
shall not go a warfare, neither shall be char-
ged wpth any busynesse: but shall be free at
home one yere, and reioyce wpth hys wyfe
whiche he hath taken. * No man shall take
the nether or the vpper millstone to pledge,
for then he taketh a mannes lyfe to pledge.
If any man be found stealyng any of his
brethren the chyldrene of Israell, and ma-
keth cheuesaunce of hym or selleth hym

St. iii.

the

A
diuorcement.
Mark. v. e
and. xix. a
Mal. ii. e

Jer. iii. a.

Deut. xx. b

Exo. xxi. d.

Pledges.
Deut. xxi. e.

Lawes.

Deuteronomy.

the thiefe **Shall** dye, and thou **Shalt** putte e-
uppl awaye from the. Take hede to thy self
concernynge the plague of leproy, that thou
obserue diligently to do accordynge too all
that the priests and Levites **Shal** teach the
euē as I commaunded them, so ye **shal** ob-
serue to do. Remember what the Lord thy
God did vnto Mary by the way after that
ye were come out of Egypt.

Rum. xii.

I If thou lend thy brother any maner suc-
cours, thou **Shalt** not go into hys house to
fetch a plege, but **Shalt** stand without, and
the man to whom thou lendest **Shal** bynge
the the plege out at the doze. Furthermore
if it be a poze body, go not to slepe with his
pledge, but delpuer him the pledge agayne
befozethe sun sette, and let him slepe in his
rayment and blesse the.

And it **shal** be ryghteousnes vnto the be-
foze the Lord thy God. * Thou **Shalte** not
destraude an hyred seruaunte that is nedye
and poore, whether he be of thy brethren,
or a straunger that is in thy Lande within
thy ctyes. Goue hym hys hyre the same
dape, and lette not the Sunne go downe
thereon, for he is nedye, and therwpyth su-
stepneth his life, lest he cry agaynst the vn-
to the lord, and it be sinne vnto the. The fa-
thers **Shal** not dye for the children, nor the
chyliden for the fathers, but euery mā **shal**
dye for hys owne sinne.

Leuit. xix. c.

Eccle. iiii. c.

Eccle. vii. c.

Seruant

wages.

Eccle. xviii. c.

Eccl. xxi. a.

iii. Reg.

xiii. a.

ii. Pa. xxi. a.

Diu. xvi. a.

* Winder not the righte of the straunger,
nor of the fatherles, nor take widows rai-
ment

Lawes.

Deuteronomy

ment to pledge, but remember thou wast a seruaunt in Egypt, and howe the Lord thy God deliuered thee thence. Wherefore I commaunde thee to do thys thyng.

When thou cuttest downe thine haruest in the fielde and haste forgot a shefe in the fielde; thou shalt not go agayne and fet it. But it shall be for the straunger, the fatherles and the widowe that the Lord thy god make blesse the in all the workes of thyne hande. When thou beatest downe thine olive trees, thou shalt not make cleane riddaunce after the, but it shall be for the straunger, the fatherles, and the widow. And when thou gathrest thy vyneiard, thou shalt not gather cleane after the, but it shall be for the straunger the fatherlesse, and the wydow. And remember thou wast a seruaunt in the land of Egypt: wherefore I commaunde the to do this thyng.

The xxv. Chapter.

The punishment of offenders. The law of reasyngge seeke to thy brother that is deade. Measures and weyghtes.

If there bee strife betwene menne, lette them resorte too the lawe, and lette the iudges iustifye the ryghteous and condemn the trespasser. And if the trespasser be worthy of stryppes, then lette the iudge cause to take him downe and to beate hym before his face, accordinge to hys trespass vnto a certain number, forty stryppes he shall geue hym and not passe, leaste if he should excede

A

Wherefore
had Sainte
Paul nomo
at any time
ii. Cor. xi. ff

Lawes.

Deuteronomy.

excede and beat him aboue, that with many stripes, thy brother shuld appeare vngodly before thine eyes.

W

1. Cor. ix. a

1. Tim. i. c

Mat. xli. b

Luk. xx. d

Math. iiii. b

Thou shalt not mofell the ore that treadeth out the corne.

When brethren dwell together and one of them dye and haue no childe the wyfe of the dead shal not be geuen vnto a straunger: but his brother shal go in vnto her, &

This kynse-
man who
may lawfull
ly mary her.

take her to wife and mary her. And þe eldest sonne whiche she beareth, shal stande vpin the name of his brother which is dead, that his name be not put out in Israel.

Law of the
marriage of
kynsefolkes

But if he wil not take his brothers wife who is due to him by the lawe, then let her go to the gate vnto the elders and sai: My husbands brother refuseth to sit vpon his brothers name in Israel, he wyl not mary me. Then let the eldes of his city cal vnto him and examin him.

If he stande and say, I wyl not take her, then lette the woman goo vnto him in the ptesce of hys elders, and loose the sho of hys foote and spylte in hys face, and answere and saye: So shall it bee doone vnto that man that wyl not bulde his brothers house. And his name shalbe called in Israel, the vnshod house.

I

If when men strue together one with another, the wife of the one to run for to ryd hir husband out of the handes of him þe smiteth him, & put forth her had and take him by the secretes, cut of her hand and let not thine

Lawes. **Deuteronomy.**

thyne ere pitie her.

Thou shalt not haue in thi bag to maner of weightes, a greate and a small: neyther shalt thou haue in thyne house diuers measures, a greate and a smal. But thou shalt haue a true & a iust measure, that thy dais may be lenghed in the land which the lord thy God geueth the. For al that doo suche things, and al that do vnright, are abhominacion vnto the Lord thy God.

weightes.

Measures.
Mich vi. b

Remember what Amalech did vnto the by the way after thou camest out of Egypt he met the by the waye, and smote the hind most of you all that wet ouerlaboured and dragged belynde, when thou wast fainted and werpe, and he feared not God. Therefore when the Lorde thy God hath geuen the rest from al thine enemies roundabout, in the land which the lord thy God geueth the to enherit and possesse: se thou put out the name of Amelech, from vnder heauen, and forgette not.

D
Ex. xxxvi. b

The. xxvi. Chapter.

The first frutes and tithes to the Leuites fatherles, widowes and straungers.

Vhen thou art come into the land which the Lord thy God geueth the to enherite, and hast enioyed it, & dwellest therin, take of the fyrste of all the frute of the earthe, whyche thou haste broughte out of the lande that the Lord thy God geueth the, and put it in a maund, and go vnto the place whyche the Lord thy god shall chole

A
First frutes
Exo. xlii. b.
and. xxxiii. d

Lawes.

Deuteronomy.

chose to make hys name dwell there..

And thou shalte come vnto the prieste that shall be in those dayes, and say vnto him, I knowlege thys daye vnto the Lorde thy God, that I am come vnto the Countre whych the Lorde sware vnto oure fathers for to geue vs.

B And the prieste shall take the maund out of thynne hande, and sette it downe before the aulter of the Lorde thy God. And thou shalt answere and saie before the Lorde thy God: My father remoued oute of Syria, and he wente downe into Egypte, and sojourned there wpth a fewe folke, & grew there vnto a nacyon greate, myghty, and full of people. And the Egyptians beyed vs and troubled as, and laded vs with cruel bondage. And we cryed vnto the Lorde God of oure fathers: and the Lord heard our voice and looked on oure aduersitie, labour, and oppression. And the Lorde broughte vs out of Egypte wpth a myghty hand and a stretched oute arme, and wpth greate terryblenesse, and wpth signes and wonders. And hee hath broughte vs into thys place, and hath geuen vs this Lande that floweth wpth mylke and honye.

A And now lo, I haue broughte the fyrste frutes of the lande whych the Lorde hath geuen me. And set it before the lord thy god and worship before the Lord thy God, and reioyce ouer all the good thinges which the Lord thy God hath geuen vnto the, & vnto thynne

Gene. xlv.
Exod. i. b.

Exod. iii. d.
Exo. xliii.

Lawes.

Deuteronomy.

thyne house, both thou, the Leuite, and the
straunger that is amonge you.

Deu. xlii. e

When thou hast made an end of tithing
all the tythes of thyne encrease the thynde
pere, the pere of thyng: thou shalt geue
it vnto the Leuite, the straunger, the father
lesse and the widdowe that they maye eate
in thy gates, and fyl them selves. Then sai
before the Lord thy God. I haue brought
all that is halowed out of thine house, and
haue geuen them vnto the Leuite the stran
ger, the fatherlesse and the widdowe accor
dyng to all the commaundementes wh
che thou commaundeste me: I haue not o
uer skylpped thy commaundementes, nor
forgotten theim. I haue not eaten thereof
in my mournynge, nor taken awaye therof
vnto anye vncleynesse, nor spent thereof
boute anye deade corse, but haue hekened
vnto the voice of the Lord our God, & haue
done after all that he commanded me, loke
downe frome thy holpe habitation of hea
uen, and blesse thy people Israell, and the
lande whych thou hast geuen vs (as thou
swarest vnto sure fathers) a land that flo
eth wth mylke and honye.

Leu. xviii. d

Exther.

**D
Baruc. ii. e.
Esa. liii. d**

Thy day the Lord thy God hath com
maund the to do these ordynaunces and
lawes. Keepe them therefore and doo them
wth al thyne hearte, and al thy soule.

*Thou hast chosen the Lord this day to be
thy God, and to walke in his wayes, and to
keepe his ordynances, his commaundemets,

**Exod. xxi. d.
and. xliii. a
Deut. v. d.**

and

Lawes. Deuteronomy.

his lawes, and to hearken vnto hy's voyce.

Exod. xix. a
Deut. vii. a
and. xliii. a

And the Lord hath chosen the thys daye to be a seueralle people vnto hym (as he hath promised the) and that thou kepe his commaundementes, and to make the higher then al nacjons whych he hath made in praise, in name and honour: that thou maiest be an holy people vnto the lord thy god, as he hath sayed.

The. xxvii. Chapter.

An alter must be buylded. The blessings in the hyl Barizon. The curses in y hill Eball.

Josh. iiii.

And Moses with the elders of Israel commaunded the people, sayinge: kepe all the commaundements whiche the Lord commaunde you thys daye. * And whē ye be come ouer Jordan vnto the land whiche the Lord thy God giueth the, sette vp greate stones and playster theym wth plaster, & wyte vpon them al the words of this law, when thou arte come ouer: that y mayeste come into the land whych the Lord thy God giueth the: a land that floweth wth mylke & hony: as the Lord God of thy fathers hath promysed the.

Josh. viii. e

When ye be come ouer Jordan, se ye set vp these staues whych I comaūd you this daye vpon mounte Eball, and playster the wth plaister. And ther build vnto y Lorde thy God * an aulter of stones, and se thou lift vp no yron vpon them. But thou shalt make the aulter of the Lorde thy God of rough stones, and offer burnt offerings ther on

Exod. xx. d

Law
on v
offer
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Lawes.

Deuteronomy.

on vnto the Lord thy God. And thou shalt offer peaceofferings, and shalt eat there, and reioyce before the Lord thy God. And thou shalt wyte vpon the stones all the wordes of thys lawe well and playnelye.

And Moses with the pypettes, the Leuytes spake vnto al Israel, saying: take hede and here Israel, this day thou arte become the people of the Lord God. Herken therefore vnto the voyce of the Lord thy God, & to hys commandements and his ordinaunces which I commaund you this day.

And Moses charged the people the same day, sayinge. These shall stand vpon mount Garzym, to blesse the people whē ye are come ouer Iordā: Simeon. Leui, Iuda, Iasachar, Ioseph and Ben Iamin. And these shall stand vpon mount Ebal to curse: Ru ben, Gad, Aser, Zabulon, Dan, and Nephthalie. And the Leuytes shall begyn and saye vnto al the menne of Israell wpth a lowde voyce.

* Cursed be he that maketh anye carued Image, or ymage of metal (an abhomyne vnto the lord, the worke of the handes of the craftesman) and putteth it in a secret place. And al the people shall answer and saye Amen.

* Cursed be he that despyseth hys father or his mother. And al the people shall saye Amen.

Cursed be he that remoueth hys neyghbours

B

Deute. xi. d.
Ios. vii. s

C
The curses
Exo. xx. s
Esa. lvi. s

Exo. xxi. b.
Deu. xix. c.
Leu. xix. d.

Lawes

Deuteronomy.

houres merestone. And all the people shall
say Amen.

Cursed bee hee that maketh the blynde
go out of hys wape. And al the people shall
say Amen.

De. xliiii. c. *Cursed be he that hyndzeth the ryghte of
the straunger, fatherlesse and widowe, and
al the people shall say. Amen.

Leu. xviii. a. Cursed be he that lieth with his fathers
and. xx. b wyfe, bpcause he hath vncovered hys fa-
Deu. xxi. d. thers bed, & al the people shall say. Amen.

Exo. xxi. c. Cursed be he that lyeth vnto any maner
Leu. xviii. a beast. And al the people shall say. Amen.

ii. Re. xii. d. Cursed be he that lyeth wpth hys syster,
whether she be the doughter of hys father,
or of his mother, & all the people shall say
Amen.

Leu. xviii. c. Cursed be he that lieth with his wifes
Exo. xxi. d mother. And all the people shall say. Amen.

Leu. xxi. d Cursed be he that smytteth his neighbor
Deu. xix. a pꝑuelle, and all the people shall say. Amen

Exo. xxi. b. *Cursed be he that taketh a rewarde to
Mich. iii. c. slea innocent bloud. And al the people shall
Gal. iii. d say. Amen.

Cursed be he that slepeth with his neigh-
bours wyfe. And all the people shall say
Amen.

Cursed be he that contynueth not in all
the words of thys law to do the, and al the
people shall say. Amen.

The. xviii. Chapter.

The promyses of the blessinges vnto them
that regarde the commaundementes: and
the

Laws.

Deuteronomy.

the curses to the contrarye.

If *thou shalt hearken diligently vnto the voyce of the lord thy God, too ob-
serue and do all his commaundementes
whiche I commaunde the this daye, the
lord wil set thee aboue all the nations of the
earth. All these blessinges shall come on thee
and ouertake thee, if thou shalt hearken vnto
the voyce of the lord thy God. Blessed
shalt thou be in the towne, and blessed in
the fieldes, blessed shall be the fruite of thy
boddy, the fruite of thy ground, and the
fruite of thy catel, the fruite of thyne oxen,
and thy flockes of sheepe, blessed shall thy
barnes be and thy store. Blessed shalt
thou be, booth when thou goest oute, and
blessed when thou comest in. * The lord

A
Deu. xxv. 11
The bless-
ynges.

shall smyte thyne ennemyes that rise a-
gainst thee before thy face. They shall come
out against the one waye, & smyke before
the seven wayes. The lord shall command
the blessing to be with thee in thy storehou-
ses, and in all that thou settest thyne hande
to, and wyllesse thee in the land which the
lord thy god geueth thee.

The lord shall make thee an holy people vnto
him selfe, as he hath sworne vnto thee if
thou shalt keepe the commaundements of the lord
thy god, and walcke in his wayes.

And all nations of the earth shall see that
the name of the lord is called vpon among-
es you, & they shall be a feare of thee. And
the Lord shall make thee plenteous in

Et. i.

goods

Lawes.

Deuteronomy.

goodes, in the frutes of thy bode, in the fruite of thy cattel, and in the fruite of thy ground, in the land which the Lord sweare vnto thy fathers to geue thee.

Deut. xi. a.

* The Lord shall open vnto thee his

Deut. xii. b.

good treasure, euen the heauen, to geue raine vnto thy land in due season, and to blesse al the labors of thine hand. And thou shalt lende vnto many nacjons, but shalt

W not neede to borrow thy selfe. And the Lord shall set thee before, and not behinde, & thou shalt bee aboue onelye, and not beneath

Deut. xiii. a.

and. xvii. c.

herken vnto the commaundements of the

Lord thy God whyche I commaunde thee this day to kepe & to do. And let thou bowe

Deut. xvi.

not from any of these words which I commaunde thee this day, eyther to the right hand or to the left, that thou woldeste good after straunge Gods to serue them.

Bara i. d.

Dan. ix. c.

But if thou wylte not herken vnto the voyce of the Lord thy God to kepe and to

doe all his commaundementes and ordynances which I commaunde thee this

day: then * al these curses shall come vpon thee and ouertake thee: Cursed shalt thou

be in the towne, and cursed in the feld, cursed shall thy barne be, and thy store.

Cursed shall the fruite of thy bode, and the fruite of thy lande bee, and the fruite of

thyne oxen, and the flockes of thy sheepe.

And cursed shalt thou be when thou goest in, and when thou goest oute. And the Lord

shall sende vpon thee cursynge, destruction

and

Lawes.

Deuteronomy.

and complaynyng in al that thou setteste
thyne hande to whatso euer thou dost; vntill
thou be destroyed & brought to naught
quickely, bicause of the wickednes of thyn
owne deuyles in that thou haste forsaken
the Lorde. And the Lorde shall make the
pestilence cleaue vnto the, vntill he haue
consumed the from the land whither thou
goest to enioy it. * And the lord shall smite
the wpth swellinge, wpth feuers heat, bur
nyng wytheringe, wpth smptyng, and
blastynge. And they shall folowe thee tyll
thou perishe.

Leu. xxvi. 6.

Leu. xxvi. 6.

Deu. x. e.

L

* And the heauen that is ouer thy heade
shall be brasse. And the earthe that is vnder
the yron. And the lord shall turne þe rayne
of the lande vnto poudre and dust: euē fro
heuen ashes shall come downe vpon the, vntill
thou be broughte to naughte. And the
lord shall plage the before thyne enemyes.
Thou shalt come oute one waye agaynste
them, and flee seuen wayes before theym,
and shalt be scattered among al the kyng-
domes of the earth. And thy carcasse shall
be meat vnto all maner foules of the ayre,
and vnto the beastes of the earthe, and no
man shall feare them away.

* And the lord shall smyte the wpth the
botches of Egypte, and emerodes, scalle &
maungynesse, that thou shalt not be hea-
led thereof. And the lord shall smyte the
with madnes, blindnes, & dasyng of heart.
And thou shalt grope at none dayes as the

Mich. iii. 6.

Rom. i. c.

Lu. xxvi. 6.

Ero. ix. 6.

It. ii. **blind**

Lawes

Deuteronomy.

II. Re. xlii. c.

Deu. xx. a.

blinde gropeth in darckenes, and shalt
not come to the ryght way, And thou shalt
suffer wronge onely and be oppressed euer
more, and no man shall succoure thee, thou
shalt marie a wyfe, and an other shall lye
wpyth her. * Thou shalt buyde an house,
and an other shall dwelle therein. Thou
shalt plante a vyneyarde, and shalt not
gather the fruite therof. Thyne oxe shall be
slayne before thyne eyes, & thou shalt not
eate thereof. Thyne asse shall be violently
taken away, euen before thy face, & shall
not be restored the agayne. Thy shepe shall
be gyuen vnto thyne enemyes and no man
shall healte thee. Thy sonnes and thy
doughters shall be gyuen vnto another
nacyon, and thyne eyes shall se and dase
vpon them all daye longe, but shalt haue
no myghte in thyne hande. The fruyte
of thy land and all thy laboures shall a na-
cyon whych thou knowest not eate, and
thou shalt still suffer violence, and be op-
pressed alwaye: that thou shalt bee cleue
besyde thy selfe, for the syghte of suche
thynges as thou shalt se.

The Lorde shall smyte the wpyth a mys-
cheuous botch in the knees and legges, so
that thou canst not be healede: euen fro the
soule of the fote vnto the top of the heade.

Deut. liii. d

II. pa. xcvi. b

III. Reg.

xxiii. d.

Ier. xliii. a

* The Lorde shall brynge bothe the, and
thy king whych thou hast set ouer the vnto
a nacyon which nether thou nor thy fathers
haue knowen, and there thou shalt serue
strange

Lawes.

Deuteronomy.

Strange Gods: euen wodde and stone. And thou shalt goo to waste, and be made a proverbe, and a iestyng stocke vnto all nations whither the Lord shall cari the. Thou shalt cary muche seede oute into the field, and shalt gather but lytle in, for the greeshoppers shall destroy it. Thou shalt plante a bynepard and dresse it, but shalt neyther drynke of the wine, ne gather of þ grapes, for the wormes shall eat it. Thou shalt haue olyue trees in all thy costes, but shalt not bee annoynted wpth the oile, for thine olyue trees shall be rooted out. Thou shalt gette sonnes and doughters, but shalt not haue theym: for they shall be caried awaye prissoners, Al thy trees and frut of thi land shall be marred with blastinge.

Mich. vi. d.
Agge. i. b

The straungers that are amonge you shalt clyme aboue the, and thou shalt come downe alowe. He shall lende the, and thou shalt not lende him, he shall be before, and thou behynde.

Moreouer al these curses shall come vpon the, and shall folow þ, and imbrace the, till thou be destroyed: bycause thou harkenest not vnto the voyce of the Lord thy God, to kepe hys commaundementes and ordynaunces whiche he commaunded the, and they shall be vpon the as the meruailes and woundes, and vpon thy seede for euer. And bycause thou seruedest not the Lord thy God with thy ioyfulness, & with a good hearte for the aboundaunce of

At. iii.

al

Lawes

Deuteronomy.

al thynges therfore thou shalt serue thyne enemye whiche the lord shall sende vpon the: in hunger & thirst, in nakednes, and in nede of al thyng. And he shall put a yoke of yron vpon thy necke, tyll he haue brought the to naughte.

Term. b. c.

Baru. iiii. c.

And the lord shall bringe an nacion vpon the from far, euen from the ende of the world as swift as an Eagle flieth: a nacion whose tongue thou shalt not vnderstand: a hard hearted nacion whiche shall not regarde the personne of the olde, nor haue compassyon on the younge. And he shall eate the fruite of thy lande, and the fruite of thy cattell vntyll he haue destroyed the: so that he shall leaue the neyther Corne, wine, nor oyle, neyther the encrease of thine oren, nor the flockes of thy shepe, vntill he haue brought the to naughte. And he shall kepe the in all thy ctytes, vntill thy hye, and strong walles be come downe wherein thou trustedest, thoroughoute all thy lande, And he shall beseege the in al thy gates, thoroughoute al thy land whiche the lord thy God hath gyuen the.

iii. Re. vi. f

Eze. iiii. c.

Baru. ii. a.

If

* And thou shalt eate of the frute of thine owne bodie: the flesh of thy sonnes and of thy daughters whiche the lord thy God hath geuen the, in that straghtnesse and svege wherewith thyne enemye shall besiege the, so that it shall greue the man that is tender and verpe delicate amonge you, to loke on his brother, and vpon his wife that

Lawes.

Deuteronomy.

that lyeth in his bosome, and on the rest of his children whyche he hath yet leftte, for feare of geuyng vnto anye of theym of the fleshe of his chyl dren, whyche he eateth because he hath naught left him in the straitnesse and siege wherwyth thyne enemies shal besyge the in al thy ctytes.

Yea and the womā that is so tender and delicate amongs you that she dare not adventure to set the soule of her fote vpon the ground for softnesse and tendernesse, shal be greued to loke on the husbāde that lyeth in her bosome, euen for the fleshe of her son, & of her daughter, the after birthe & is come bycause of her chyl dren whyche she hath borne, she would eat them that same hour for nede of al thynges secretly, in the straitnesse and siege wherewith thyne enemy shal besiege the in thy ctytes.

If thou wylt not be diligent to do al the wordes of this lawe that are wyttē in this booke, to feare this glorious & fearful name of the Lorde thy God: the Lord wyl smyte bothe the and thy sede with wonderfulle plagues and wyth greate plagues and of longe continuaunce, and wyth euill sicknesses and of longe duraunce. Moreover he wyl bringe vpon the all the displeases of Egypte whyche thou waste afrayde of, and they shal cleaue vnto the. Thereto all maner sicknesses and all maner plagues, whych are not wyttē in the booke of thys law, wyl the Lord bringe vpon the tyl thou

It.iii.

Lawes.

Deuteronomy.

Deute. x. d

thou be brought to nought. And ye shall be
lesse few in number, wher before ye were as
the *sterres of heuen in multitude: because
thou woldest not harken vnto the voice of
the Lord thy God.

Jerem. xxi. e

B

*And as the Lord reioised ouer you to do
you good, and to multiplye you: euen so he
will reioyce ouer you, to destroy you, and
to bringe you too naughte. And ye shall be
wasted oute of the land whither thou goest
to enioye it. And the Lord shall scatter the
among al nacions, from the one end of the
worlde vnto the other, and there thou shalt
serue straunge Goddes, whiche neyther
thou nor thy fathers haue knowne: euen
wodde and stone.

And amonge these nacions thou shalt
haue no quietnesse, neyther shall there be a
nye reste to the soule of thy foote. For the
Lord shall geue thee there a tremblyng hert
and dasyng eyes, and sorowe of mynde.
And thy life shall hang before the, and thou
shalt feare both day and nyght, and shalt
haue no truste in thy lyfe. In the mornynge
thou shalt saye, woulde it were nyghte.
And at nyght thou shalt say, wold God it
were morning, for feare of thine hert which
thou shalt feare, and for the syght of thine
eyes which thou shalt see.

Ero. xliii. d

And the lord shall bringe the into Egypt
agayne with shyps, by the waye whiche I
bad the thou shouldest see it nomore. And ther
ye shall be soulden vnto your ennemys for
bondmen

Lawes.

Deuteronomy

bondeme and bondwomen, and yet no mā
shal bie you.

The xxix. Chapter.

*The people are exhorted to obserue the com-
maundementes, for the consideration of bene-
fites receiued: whych if they breake they are
threatened to be plaged.

These are the words of the appoynte-
mente whych the lord commaunded
Moses to make wpth the chylyzen of
Israel in the land of Moab, besyde the ap-
poyntemente whych he made wpth theym
in Horeb. And Moses called vnto al Isra-
ell and sayde vnto them: Ye haue seene all
that the lord dyd befoze poure eyes in the
lande in Egypt, vnto Pharao and vnto al
his seruauntes, and vnto al his lande, and
the great temptacion which thine eyes haue
sene, & those greate miracles and wonders
and yet the lord hathe not geuen you an
hert to perceiue, nor eyes to se, nor eares to
heare vnto thys dape.

Deu. xxx. v.
Iere. xxxi. b

*And I haue led you: xl. yere in the wyl-
dernes, and poure cloths are not waxed old
vppon you, nor thy shooes are waxed olde
vppon thy feete, Ye haue eaten no breade
nor dronke wine nor stronge drynke: that
ye myghte knowe, how that he is the lord
poure God.

Deu. vill. b

*And at the laste ye came vnto this place,
and Schon the kynge of Hesbon and Og
kynge of Basan came out agaynst you vn-
to battell, and ye smote theym, and tooke
theym.

Num. xxi. l.
Deut. xxx. a
Deut. i. l.

Lawes.

Deuteronomy.

theyr lande and gaue it an enheritaunce vn
to the Rubenites and Gadites and to the
halfe trybe of Manasse, kepe the wordes of
thys appoyntemente, and do them, that ye
maye vnderstande all that ye oughte to do.

Deu. xlii. a. * Ye stand here thys day euerye one of you
before the Lord your God, both the heades
of your tribes of your elders, your offycers,
and all the men of Israell: your chyldrene,
your wyues and the straungers that are in
thine host, from the hewer of the wedde vn
to the drawer of thy water: that thou shuldest

Iosua. ix. d. come vnder the apointment of þe Lord
thy God, & vnder his oth which the lord thi
god maketh with the this dai. For to make
the a people vnto him self, and that he may
be vnto the a God, as he hath saide to the,
& he hath sworn vnto, thy fathers Abraham

Gen. xlii. a Isaac and Jacob.

I Also I make not thys bond and this oth
wpyth you only: but both with him that stan
deth here with vs this day before the Lord
our god, and also with him that is not here
with vs this dai. For ye know how we haue
dwelt in the lande of Egypt, and howe we
came thorow the mids of the nacions whi
che we passed by. And ye haue sene theyr ab
hominacions and theyr idols wod, stone, sil
uer and gold whych they had.

Left there be among you man or woman
kinred or tribe, þe turneth away in his heart
this day from the Lord our God, to go and
serue the gods of these nacions, and lest ther
be

Lawes.

Deuteronomy.

be amonge you some rote that beareth gall
and wormwood: so that when he heareth the
woordes of this curse, he blesse him selfe in
hys hearte sayinge: I shal haue peace.

I wpll therfore worcke after the luste of
myne owne hearte, that the drūken mape
perp she wpth the thyrstye. And so the Lord
wil not be merciful vnto hym, but then the
wzath of the Lord and his gelousye, smoke
against that man, and al the curses that ar
written in this boke light vpo hym, and the
Lorde do out his name from vnder heauen
and separate hym vnto euil out of al the tri
bes of Israel accordyng vnto all the curses
of the appointmente that is wrytten in the
boke of this lawe.

Jerem. v. 24.
Sopho. i. 6.
Deut. xii.

D

So that the generacion to come of your
chyliden that shal rise vp after you and the
straunger that shal come from a far lande,
say: when they se the plages of that land, &
the diseases wherewith the Lord hath smite
it, howe all the lande is burnt vp with brim
stone & salt, & y it is nether sowne nor bea
reth, nor any grasse groweth there, after
ouerthrowing of Sodom, Gomer, Adama
and zebaim: which the Lord ouerthrewe in
hys wzath and anger.

Gene. xix.

And then shal al nacions also say, & wher
fore hath the lorde don of thys facyon vnto
this lād? How feerce is this great wzath.
And men shal say: because they lest the te
stament of the lorde God of theyr fathers
which he made with them, whē he broughte
them

Jer. xii. 6. c.
iii. 18. ix. b

Lawes.

Deuteronomy.

the out of the land of Egypt. And they were
and serued straunge goddes, and worshyp-
ped them: goddes whyche they knew not
and whiche hadde geuen them naughte.
And therfore the wrath of the Lord wared
whote vpon that lande to bynne vpon it
al the curses that are wyten in thys boke.
And the Lord cast them oute of their land
in anger, wrath and great furiousnes, and
caste them into a straunge Lande, as it is
come too passe thys dape. The secretes of
the Lord oure God (a) are opened vnto vs
and our chyldezen for euer, that we do all the
wordes of this lawe.

(a) That is
The Lord hath
opened vnto
vs his
will before
all other
people.

The. xxx. Chapter.

The word of God is not farre from them
that seeke for it, but in theyr mouthes and
heartes.

Vhen al these wordes are come vpon
the whether it be the blessinge or the
curse whiche I haue set before the,
yet if thou turne vnto thine hearte among
al the nacions whither the Lord thy God
hath thyste the, and come agayne vnto the
Lord thy God and herken vnto his voyce
accoydinge too all that I commaunde the
thys dape: boothe thou and thy chyldezen
wythall thynne herte and all thy soule.
Then the Lord thy God wil turn thy cap-
tivitytie and haue compassion vpon the, and
go and fet the agayn from al the nacions,
among which the Lord thy God hath haue
scattered the. Though thou wast cast vnto
extreme

Lawes:

Deuteronomy.

extreme partes of heauen: euen from there
wpll the Lorde thy God gether, and frome
thence fet the and byng the into the lande
which thy fathers possessed, & thou shalt en-
ioye it. And he wpl shew the kyndnesse and B
multiplie the aboue thy fathers. * And the Deut. x. d. p
Lorde thy God wpl circuncise thine hert &
the hearte of thy seede for to loue the lorde
thy God wpth all thyne hearte and all thy
soule that thou mayeste lyeue. * And the Psal. iii. d.
lorde thy God wpll put all these curses bp
pon thyne enemyes and on them that hate
the and persecute the.

But thou shalt tourne and herken vnto
the voyce of the lorde and doo all his com-
maundementes which I commaunded the
thys daye. And the lorde thy God wpll
make the plenteous in all thy woorkes of
thyne hande and in the frute of thy bodye,
in the frute of thy cattell and fruite of thy
lande, and in ryches. For the lord wil turne
agayne and reioyce ouer the to do the good
as he reioised ouer thy fathers: If thou her-
ken vnto the voice of the Lord thy God to
kepe his commaundements and ordynaun-
ces whiche are wrytten in the booke of thys
lawe, if thou turne vnto the Lord thy God
with al thine hert, and al thy soule.

* For the commaundement which I com-
maund the this day, is not separated from
the, neither far of. It is not in heauen that
thou needest to saye: who shall go bp for vs
to heauen, and fet it vs, that we may heare
it

Lawes.

Deuteronomy.

it, and do it. **N**epther is it beyonde the sea that thou shuldest say, who shal go ouer sea for vs and set it vs that we maye heare it, and do it. But the wooorde is verye nye vnto the: euen in thy mouth, and in thine hearte that thou do it.

Beholde I haue set before you this daye lyfe and death, good & euill: in that I commaund the thys day too loue the lord thy God, and to walcke in hys wayes and too keepe hys commaundementes, hys ordynaunces, and hys lawes, that thou mayste lyue and multiplye, and that the lord thy God maye blesse the, in the lande whither thou goest to possesse it.

But and if thyne hearte tourne away, so that thou wylte not heare it: but shalt goo astrape and worshyppe straunge Goddes and serue them, I pronounce vnto you this day that ye shall sure peryshe, that ye shall not prolonge your dayes vppon the lande whether thou passeste ouer Iordan to goo and possesse it.

Deut. xlii. d
and. xlii. g.

I cal to recorde this daye vnto you, heare and earth, that I haue set before you life & death: blessing and cursinge: but chose lyfe that thou and thy seede maye liue, in that I louest the lord thy god, herkenest vnto hys voice, and cleueste vnto hym. For he is the life, & the length of thy daies, & thou mayste dwel vpon the earth which the lord swaie vnto thy fathers: Abraham, Isaac, and Iacob, to geue them.

The

Law

G rule
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The. xxxi. Chapter.

Moses beyng redy to dye, ordyeth Josua to rule the people in hys stede This booke Deuteronomy is writen and layde in the tabernacle beside the arche. The Levites are charged to reade it to the people.

And Moses went & spake these wordes vnto al Israel, and saied to them (a) To go Jam. C. and. xx. yere this dape, and in and oute can no more go (a) out and in. Also floride is to exerce hath sayd vnto me, and thou shalt coquere of a mini- thy Jordani. The lord your God wyl go ster and leader before the, and he wyl destroye theese of them: nacons before the, and thou shalt coquere as Christ theym. And Josua he shall goo ouer before sayth of m- the as floride hath sayd. And the lord shall nisters and do vnto theim, as he did to Sehon and Og pastours. kings of the Amozites, and vnto their land Joh. x. a. whiche kinges he destroyed. And when the lord hath deliuered them to the, se that ye do vnto them accordyng vnto al the commaundementes which I haue commanded you. Glucke vp your hertes and be strong, dread not, nor be afraid of them, for the lord thy God him self will go with the, and wyl nether let the go nor forsake the

And Moses called vnto Josua and sayde vnto him in the sighte of all Israel: * Be strong and bold, for thou must go with this Josu. i. d. people vnto the land which the lord hath sworn vnto theyr fathers to geue the, and thou shalt giue it them to enherit. And the lord he shall goo before the and he shall be wylth iii. reg. ii. a.

Lawes

Deuteronomy.

wyth the, and wil not let the go nor forsake the, feare not therfore nor be discomforted. And Moses wrote this lawe and deliuered it to the priestes the sonnes of Levi whiche *bare the arch of the testament of the lord and vnto al the elders of Israell, and commaunded them sayinge. *At the end of. vii. yere in the time of the fre yere in the feast of the tabernacles, when al Israell is come to appeare before the lord thy God, in the place which he hath chosen, se that thou read this law before al Israel in theyr eares. Gather the people together: both men women, and chyl dren and straungers that are in thy cyties that they maye heare: learne and feare the lorde your God, and bee dyligente to kepe all the wordes of this lawe, and that theyr chyl dren whiche know nothyng may heare and learne too feare the lorde your God, as long as ye lye in the lande whither ye go ouer Iordan to possesse it.

D And the lorde said vnto Moses. Beholde thy daies are come that thou must dye. Call Iosua and come and stand in the tabernacle of witnes, that I mai geue him a charge. And Moses and Iosua wet and stode in the tabernacle of witnes. And the lord apered in the tabernacle, euē in the pillar of a cloud. And the pillar of the cloud stode ouer the doore of the tabernacle. And the lorde saide vnto Moses, behold, thou muste sleepe wyth thy fathers, and this people wyl go a whooring after strange Gods of the lande whither they

Num. iii. d

N. E. viii. a

Laves.

Deuteronomy.

they go, and wil forsake me & breake the
appointment which I haue made with the
And the my wrath will waxe hote against
the, and I wil forsake the, and wil
my face from them, & thei shal be consumed
And when much aduersitie and tribulacio
is come vpon them, then they wil sape: be-
cause our god is not among vs, these tribu-
lacions are come vpon vs. But I wll hide
my face p same time for all the euilles sake
which they shal haue wrought in that thei
are turned vnto strange Gods.

Now therfore wyte ye thys songe, and
teach it the children of Israel and put it in
theyr mouthes that thys song maye be my
witness vnto the chyldren of Israel. For
when I haue broughte them into the land
whiche I sware vnto theyr fathers that
runneth with milke and Honye, then they
wll eate and fil them selues and waxe fat
and turne vnto straunge goddes and serue
them and rayle on me and breake my testa-
ment. And then when much mischefe and
tribulacion is come vpon them thys songe
shal answer before them: and be a witness
It shal not be forgotten of the mouthes
of their sede: for I know theyr imaginacio
which they go aboute even nowe before I
haue brought them into the lande which I
sware. And Moses wrote this songe the
same season, and taught it the children of
Israel. And the Lord gaue Iosua the son
of Nun a charge & sayd: *be bold & stronge

(b) To hyde
his face, that
much as noe
to hear, & to
take awaye
the tokens
of thys kinde-
nes, as whē
he geueth
no care to
our prayers
nor shew vs
any token of
loue, but se-
teth before
our eyes gro-
uous afflic-
cions, & euē
deeth.
Job. xiii. 9.
Mich. iii. 8.

Iosua. i. 9.
De. ii. 15.

W. i.

for

Lawes.

Deuteronomy.

for thou shalt bring the chyldre of Israell
into the landes which I sware vnto them
& I wyl be with the.

When Moses had made an ende of wy-
tyng out of these wordes of the lawe in a
booke vnto the ende of them, he commaun-
ded the Leuites which bare the arcke of the
testamente of the Lorde poure God, and
letre it be there for a wytnesse vnto the.
I for knowe I stubburnes, & thy stiffe necke
behold whil I am yet aliue w pou this day
pe haue bene disobedynt vnto the Lord:
how much more after my death.

Gather vnto me all the elders of poure
tribes and pour officers, that I may speke
these wordes in their eares and cal heauen
and earthe too recorde agaynst them. For
I am sure that after my death, they wyl be-
terlye mar them selues, and turne from the
way which I commaunded you, and tribu-
laciō will come byon you in the later daies,
when pe haue wroughte wyckednes in the
sighte of the Lord to prouoke hym wth
the workes of your hāds. And Moses spak
in the eares of all the congregaciō of Isra-
el the wordes of this songe, vnto the ende
of them.

The .xxii. Chapter.

The song of Moses. he goth up to the top
of Abarim to se the lande of promyse.

And heare O (a) heuen, what I shal speke
and heare O earthe, the woordes of
my mouth. My doctrine droppes as
dew

Lames. Deuteronomy.

both the rain, and my speech flow as doth the dew, as the miseling vpon the herbes, and as the dropes vpon the grasse. For I wil cal on the name of the Lord: Magnify the myght of our God.

He is a (b) rocke and perfect are his dedes for al his waies ar with bescrecon God is faithful, and without wickednes, bothe ryghteous and iust is he.

The frowarde and ouerthwarte generation hath marred them selves to himward, and are not his sonnes for they deforme thyrs sake, Doest thou so reward the lord? O folp the natyon and vnwyle. Is not he thy father and thyne owner? hath he not made the and ordeined the. Remember the dayes that are past: consider the yeres from tyme to tyme. Aske thy father, and he wyl shewe the, thy elders and they wyl telle the. When the mooste hygheste gaue the nacjons an enherytaunce, and deuoyded the sonnes of Adam, he put the borders of the nacjons, fast by the multitud of þ childzen of Israell,

For the Lordes part is his folke & c. Jacob is the porcion of his enherytaunce.

He found him in a desert land, in a void ground, and a tozing wildernes. He led hym aboute, and gaue hym vnderstanding: and kept him as the apple of hys eye.

As an Eagle that steareth by her neaste and fluteth other the pounge, he stretched out hys wynges and toke him vppe, and

(a) The prophets customably when they spake with a frequent affecty on do speke vnto thynges þ have no life, euen as they spake to me as in e. s. l. a. And here Moses thinking that þ childzen of Israell woulde not earnestly heare hym, & þ he woulde lose hys labour wyl lath yet heauen & earth

B
to hear him: too he hys witness that he recited thys song vnto them. b Rock, now is called a rocke, because

Lawes

Deuteronomy.

his word la-
steth foze-
mer, he is
like to trust
so, a per-
fect comfort
so belouers,
and their
singuler de-
fence at all
synes.

St. Ws. xxix a

C
(c) Onlye p
saythfall
whyche are
signified by
Jacob are
gods poxy-
on, the vnbe-
leuers be.
long not to
hym.

bare him on hys shoulders. The Lorde a-
lone was hys gupde, & ther was no strange
god wpth hym.

He set him vp vpon an hpe land: and he
ate the encrease of the fields. And he gaue
him hony to sucke out of the rocke, & oyle
out of the hard stone. With butter of kine
and milke of the shepe, wpth fat of p lābes
and fat rammes and he gotes with fat kid-
des whyth wheate. And of the bloude of
grapes thou dronkest wine.

And Israell waxed fat and kicked. Thou
wast fat thick and smothe. And he let god
go that made him & despised the rocke that
saued him. Thei angred him with straunge
Gods, and with abhominacions prouoked
him. They offered vnto fielde deuils & not
to God, and to Goddes whych they knew
not: and too newe Goddes that came new
lye bp whyche they fathers feared not.

Of the rocke p begat the, thou art vnmind
full and haste forgote God that made the
And when the Lord sawe it, he was angry
because of the prouokynge of hys sonnes
and daughters.

Take afoze
in. p. xxxi. d

And he sayde: I wyl *hide my face from
them and wyl see what they ende shal be.
For they are a frowarde generacpon and
chyl dren in whom is no fapth. They haue
angred me wpth that whyche is no God,
and prouoked me with they vanities.

Rom. x. d.

*And I agapn wil anger them wpth them
whyche are no people, and wyl prouoke
them

Lawes. Deuteronomy.

them wth a f^ol^y the nac^on, * For f^or is kindled in my w^{at}he, and sh^{al} burne vnto the bottome of hell. And sh^{al} consume the earthe with hy^e encrese and set a fire v^o bottomes of the mountaines. I w^{ill} heape mischeues vpon them, and w^{ill} spende all myne arrowes at them.

Jer. xv. 2.

D

Burnt with hunger and consumed wth heate and wth bytter pestilence. * I w^{ill} also sende the teethe of beastes vpon them and poyson serpentes. Without f^orth, the swerde sh^{al} robbe them of they^e chyldeⁿ and wthin in the chamber, feare: bothe ponge menne and pounge womenne, and the suckelynges wth the menne of graye heades. I haue determyned to scatter them thorowoute the worlde, and to make awaye the remembraunce of theym frome amonge menne. Were it not that I feared the raylynge of oure enneymes, least their aduersaries wolde be p^{ro}ude and say: oure hye hande hath done all these workes and not the Lorde.

Jerem. v. 2.

Joel. i. 2

For it is a nacion that hath an vnhappy f^orcast, and hath no vnderstanding in them, wold they were wise and vnderstode thys, and woulde cōsider this later ende.

Howe it cometh that one sh^{al} chace a thousande, and two putte tenne thousande of them to flyght, except they^e rocke had soldethem, and because the Lorde had deliuered them.

For oure rocke is is not they^e rocke, no

E

Wu. iii.

though

Lawes

Deuteronomy.

though he our enemyes be iudge: But
theyr vynes are of the vynes of Sodome,
and of the fields of Gomorra: Theyr gra-
pes are grapes of Gall, and theyr clusters
be bitter.

Theyr wyne is the poison of Dragons,
and the cruell gall of aspes. Are not suche
thynges layde in store wth me, and seled
vp among my treasures? Vengeance is
myne, and I wpll rewarde: theyr fete shall
slpyde, when the tyme cometh. For the time
of theyr destruction is at hand, and þ time
that shal come vpon them maketh hast.

For the Lorde wpll do iustice vnto hys
people, & haue compassion on his seruants
For it shal be sene þ theyr power shal faile
& at the last they shal be pylsoned & forlakk

And it shal be said, wher are their Gods
and their rocke wherein they trusted.

For theyr God of whose sacrifices they ate and
dranke the wyne of theyr drinke offryngs
for them selfe vp and helpe pou and be your
proteccyon.

Set howe howe that I, am he, and þ ther
is no god but, I, I can kyl and make aliue
and what I haue smitten that I can heale
nether is ther that can deliuer anie manne
out of my hande.

For I wpll lyft vp myne handes to heauē,
and wpll say: I lyue euer.

If I whet the edge of my sword: & mine
hand take in had to do iustice, I will shew
vengeance on mine enemies & will rewarde

Rom. xli.
Heb. x. f.

Lawes. Deuteronomy.
them that hate me.

I wyl make myne arrowes dronke with
bloud and my swerd shal eat flethe of the
bloude of the * slayne and of the captiue &
of the bare head of the enemy.

Wylle ye heathen his people, for he wil
auēge the blud of hys seruaunts, and wyl
auēge him of his aduersites, & wil be mer-
ciful vnto the lande of his people.

And Moses wēt & spake al these words
of this song in the eares of the people, both
he and Josua the sonne of Nun. And whē
Moses had spokē al these words vnto the
ende to all Israel, then he said vnto them:
Set your hertes vnto al the words whiche
I * testifie vnto you this dape: that ye cō-
maūd them vnto your children, to obserue
and do al the wordes of this lawe. For it is
not a bayne word vnto you: but it is your
lyfe, & thow thys word ye shall prolonge
your dayes in the land whither ye go ouer
Jordan to conquere it.

And the Lord spake vnto Moses the selfe
same day, saying: get the vp into this mōt-
taine Abarim vnto mōt Pebo, whychē is
in the land of Moab ouer against Jericho.
And behold the land of Canaan whiche I
giue vnto the children of Israel to possesse
And die in the mount which thou goest vp
and be gathered vnto thy people: as Aarō
thy brother died in mōt Hor & was gathe-
red to his people. For ye trespassed agaynst
me amonge the childre of Israel at the wa-

Here rec-
teth he thre
plages of
swerde that
many shal be
slayne, that
they shal be
led captiue,
& brought in
bondage,
& their head
shulde be
come bare.
It is, theye
kingdome
priesthode
shuld be ta-
ken fro the.

B
* To testis-
fy & worde
is to preach
& word, and
led a testi-
mony or
witness
p̄sa. cxviii. b

Lawes.

Deuteronomy.

ters of Apsyfe, at Cades in the wildernesse of zin, bicause ye sanctified me not among the children of Israell. Thou shalt se the land before the, but shalt not go thither vnto the land which I giue the childre of Israell.

The, xxxii i. Chapter.

Moses dyng blesseth all the tribes of Israell

A This is the blessing wherewith Moses Goddes man blessed the children of Israell before his deathe, sayinge: The Lorde came from Synai, and shewed hys beames from Seir vnto them, and appeared glympously from mounte Iharan, and came wpth thousandes of saintes and in hys righte hand a lawe of fyre for them. **Howe** loued he the people. All his Saints are in his hande. They ioynded them selves vnto thy foote, and receyued thy woordes. Mooses gaue vs a lawe which is the encreptauce of the congregacion of Jacob. And he was in Israell kyng when he gathered the heades of the people, and tribes of Israell together.

Ruben shall lyue and shall not dye: but hys people shall be fewe in number. This is the blessing of Iuda. And he saide: heare Lorde the voyce of Iuda, and bynginge hym vnto hys people: lette hys handes fyghte for hym: but beethou hys heipe agaynst hys ennemyes. And vnto Leuy he sayde: (a) thy perfectnes and thy lpyghte be after thy merciful mā whō thou tempdest at Masah with whom thou strydest at the water of Apsyfe

Deut. iii. a.

(a) What is
let the p^re-
sides offi^re be
happy, and

Lawes.

Deuteronomy

Arise. He that saithe vnto his father & mother. I saw him not, and vnto his brethren, I knew not, and to his son I wot not, for they haue obserued thy worde and kept thy testamēt. They shal teach Jacob thy iudgements & Israel thy lawes. They shal putte cens before thy nose & whole sacrifices vpon thine alter. Blesse Lord their power and accept the workes of their handes: smyte the backes of them that rise against them & of them that hate them: they rise not agayne.

Vnto Ben Jamin he saide. The Lordes dearling shal dwel in safety by him: kepe him self in the heauen by hym continually and shal dwel betwene his shoulders.

And vnto Joseph he saide: blessed of the Lord is his hand with the goodly frutes of heauen, with dewe and with springes that lie beneath, & wth frutes of the increase of sun & wth ripe fruite of the monethes, & wth the toppes of mountains that wer from the beginning & wth daints of hils that last euer & wth goodli frute of the earth, and of the fulnes therof. And the good wil of hym that dwelleth in the * bush shal come vpon the head of Joseph and vpon the top of the head of him that was separated frō among his brethren, his beuty is as fyrsteborn oxe and his horns as the horns of an vnicorne. And with thē, he shal push the nations together, euen vnto the endes of the worlde. These ar the many thousands of Ephraim and the thousands of Manasses. And vnto

fortunate
before god
me by prae
er, teaching
good enlan
ple giuinge
as it was
in Moses.

This is the
light pers
fectness wh
che Moses
put in the
brestlap of
iudgement.

Exo. xviii.
Ru. xxi.

Exod. iii.

(b) That is
they shall

jabus

Lawes.

Deuteronomy.

have abound
dances of ry
ches, what
of marchan
dise coming
by sea, & of
metals of
the earth.

* Rourne
maker, be-
cause wpyh
warre he
made rourne,
for he was
a valiaunte
warrior.

* As
some well
knowe geuer.
* He chal.
interp, was
buried ther.

Whyt some
on is left
out, ther ap-
peareth no
cause that
is evident
to be belo-
wed.

* In safetye

zabulon he said: Reioise zabulon in thy go-
ing out, and thou Machar in thy tentes.
They shal cal the people vnto the hil, & ther
they shal offer (b) offerings of rightuousnes
For they shal sucke of the aboundaunce of
the sea and of treasure hydd in the sand.

And vnto God he saide: blessed is* the
rowmemaker God. He dwelleth as a lyon
& caughte the arme and also the top of the
head. He saw his beginnunge, that a parte
of the* teacher* was hydde ther and came
wpyh the hādes of the people, and executed
the rightuousnesse of the Lord, and by
iudgementes wpyh Israel.

And vnto Dan he sayde. Dan is a Lions
whelp, he shal flow from Basan.

And to Reppthaly, he sayd: Reppthaly,
he shal haue aboundaunce of pleasure & shall
be fylled with the blessing of the Lord, and
shal haue hys possessions in the south west.

And of Aser he said. Aser shall be blessed
wpyh chyl dren, he shal be accepted vnto his
brethren and shal dyppe hys fote in oyle: Ir-
on and brasse shal hange on thy shooes and
thyne age shalbe as thyne youth.

There is none lyke vnto the God of
Israel: he that sytteth vpon heauen shalbe
thyne helpe, whose glozpe is in the clouds
that is the dwellinge place of God frome
the beginnunge, and from vnder the armes
of the world, he hath cast out thine enemies
before the, & sayde destroy. And Israel shal
dwel in safetye* alone. And the eyes of Ja-
cob

Law
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Wel
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hun

Lames. Deuteronomy.

rob thallocke vpon a lande of come & wyne, alone, looks
moreouer his heauē thal drop wpyth dewe. **De. xxii. b.**
Happye art thou Israell, who is lyke vnto **De dwel**
the? A people thou arte saved by the Lorde by hym selfe
thy helde and helper & swerd of thy glory.
And thynne enemies thal hyde theym selues
from the, and thou thalt walke vpon theyr
hye hyllies.

The xxxiii. Chapter.

Moses dyeth. Israell wepeth. Josua suc-
cedeth in Moses rowme.

And Moses wente frome the fyeldes **A**
of Moab vp into mount Nebo, whp-
che is the top of phasgath that is o-
uer agaynst Jericho. And the Lorde shewed
him al the lande of Galaad euē vnto Dan,
and al Rephthali, and the lād of Ephraim
& Manasse, and al the lande of Iuda, euē
vnto the vrmōst sea, and the south & the re-
giō of the plain of Jerico the city of palme
trees euē vnto zoar. And the Lorde sayde
vnto him: This is the lād whiche I sware
vnto Abraham, Isaac, and Iacob, saying:
I wyl giue it to thy seede. I haue shewed it
the before thine eyes, but thou thalt not go
ouer thither.

So Moses the seruaunte of the Lorde di-
ed there in the Land of Moab at the com-
maundmente of the Lorde. And he buryed
him in a valleye in the lād of Moab besyde
Beth pheoz, but no mannewyste of hys se-
pulchre vnto this day. And Moses was an
hundred & xxx. yere old when he dyed, & yet
hys

De. xli. d.
and. xv. d.
B

Lawes.

Deuteronomy.

hys eyes were not dym nor his chekes abated. And the childre of Israel wept for Moyses in the felde of Moab. xxx. dayes. And the dayes of weppynge and mournynge for Moyses were ended.

Num. xxvii. b

And Josua the sonne of Nun was full of the spirit of wisdom: * for Moyses had put hys hand vpon hym. And al the chyldren of Israel hearkened vnto hym & dyd as the Lord commaunded Moyses. But there arose not a prophet sence in Israel like vnto Moyses, whom the Lord knewe face to face in all the myracles and wonders whych the Lord sente hym to do in the land of Egypt, vnto pharao and al his seruantes, and vnto al hys lande and in al the mighty dedes and great terrible things which Moyses did in the sight of all Israel.

The ende of the fyfth booke of Moyses.



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Cum privilegio ad impri-
mendum solum.

honoured son your
nephew

This Bible was set forth
in George Harry's time
and was the first translated
into English after reformation:
and yet Bishop Junius
noted many new additions
of this translation and those
same Corruptions

At the
end of the

th.
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Do
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h
em
hou